

100 YEARS  
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# THE Instructor

MAY 1965



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Includes "The Best from the Past"  
Includes Answers to Your Questions, Memorized  
Answers to Your Questions, and Research Sunday  
School Union General Board  
Includes "Helps for Preparation Meeting,"  
Sacrament Gums and Organ Music.

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# Treasures of Truth in Modern Revelation

by President David O. McKay

**T**HE Gospel and spiritual things should ever be uppermost in the minds of members of the Church. If we would devote more time to the real things in life and less time to those things that will perish, if we would resist the various temptations that are in our midst and adopt the teachings of the Gospel in our lives, we should really become a Light upon a hill, a Light that could not be hid.

If we would devote more study to modern revelations as contained in the Doctrine and Covenants, we would grow in appreciation of the magnitude of the great work that has been established in this dispensation. It is often said that the Church is the greatest thing in the world. It is—but the more we give attention to it and realize how well adapted it is to our individual life, to our home life, to our social life; when we study it from the standpoint of our environment, from the standpoint of scientific discoveries, our hearts are made to rejoice because of God's goodness to us in giving us the privilege of knowing the Gospel of Jesus Christ.

## Revelation Replete with Admonitions

Nearly every passage in the Doctrine and Covenants is replete with admonitions, and is full of inspiration and wonderful revelations to men.

(For Course 9, lesson of August 1, "A Leader Is against Evil"; for Course 13, lesson of August 22, "Practical Religion"; for Course 17, lesson of July 11, "Overcoming Sin"; for Course 25, lesson of August 1, "Healthful Living." For general support to Family Home Evening lessons; and of general interest.)

Sometimes those revelations are couched in but few words, but by careful study one sees how closely related they are to all Truth. Take for example that wonderful, simply expressed revelation in regard to government by the Priesthood: "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned." (Doctrine and Covenants 121:41.) Just think of the word "unfeigned."

Love *pretended* has no influence. Love *unfeigned* always has the power to reach the heart. The revelation continues: "Reproving betimes with sharpness, . . . and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (Doctrine and Covenants 121:43.) What a wonderful admonition and lesson in regard to government, not only in the quorums of Priesthood in the Church, but also in our home life and in all phases of association in society!

Consider the statement of the Lord in regard to the worth of souls—"Remember the worth of souls is great in the sight of God." (Doctrine and Covenants 18:10.) Also the revelation in regard to true riches—"Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich." (Doctrine and Covenants 6:7.)



### Adherence Yields Faith, Rejoicing

We might continue, revelation after revelation, as given in the Doctrine and Covenants, which if studied and heeded by the Latter-day Saints would establish faith in their hearts and make them rejoice at this great and wonderful organization placed among men for their salvation.

Not the least among these by any means is that revelation on the Word of Wisdom. There are just one or two little paragraphs in it that refer to the use of strong drink: "That inasmuch as any man drinketh wine or strong drink among you, behold it is not good. . . ." (Doctrine and Covenants 89:5.) Just a simple statement; it is unqualified, but there it stands. Strong drinks are not good for the body! That revelation was given 132 years ago—the word of God, not only to the people who are members of the Church, but to the inhabitants of the world wherever that book has been published; wherever it has been distributed by the elders of the Church, the word of God has been sounded to the world.

People have thus been told by revelation that it is not good to indulge in these intoxicating beverages, but they have wavered; and some Latter-day Saints have wavered. They have been very much as ancient Israel with the gods of Baal. Elijah came amongst them and denounced their worship of idols, and said, "... How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word." (*I Kings* 18:21.) There, too, the people were halting; many of them knew in a way that Israel's God was omnipotent; that He it was who could save them, and yet the other gods offered pleasure, offered indulgence; and the people halted, some trying to serve and yield obedience to both. The Prophet Elijah told them to stop trying to serve one God today and then fall back in obedience to the teachings of the other on the morrow. You know the test that was decided upon; you know the result, and the death that came to the priests of Baal.

### Multitudes Halt between Two Opinions

For 132 years the word of God has been given to the people of this day to refrain from indulgence in tobacco and to refrain from indulgence in strong drink, and still many falter in obedience. How long, Israel, halt ye between two opinions? The Lord has said that strong drink is not good. Men are declaring,

"We don't want the people to drink more beer, but we want *more people* to drink beer." Which teaching will the people heed? One declared in the voice of Omnipotence that beer, alcoholic beverages, are not good; the other declared it is good, and he wants to develop the appetite of the people so more people will drink. "How long halt ye between two opinions?"

What does it mean to *obey God's word*, to refrain from indulgence in narcotics and alcoholic beverages? It means stronger manhood; it means brighter intellects; it means stronger and more perfect physical organisms; it means better and truer husbands, more devoted and affectionate fathers; it means parenthood that will transmit to children clean habits, and power in the will to resist temptations of appetite and greater temptations of passion that may come to them; it means happy homes, contented wives; well-dressed and better-educated children; it means a safe and sound citizenship which goes for the building of a safe and sound nation; it means salvation for the individual in the kingdom of God. A little thing?

### Indulgence Induces Depravity

On the other hand, what does *indulgence mean*? Weakened manhood, a weakened will, a physical organism that will transmit weakness to unborn generations; it means the cutting off of life by slow suicide; it means the derangement of mental faculties; it means the breaking up of homes; it means broken-hearted wives, destitute children, a weakened society; it means the maiming and killing of people on our highways—that is what it means!

Members of the Church should be determined to live in accordance with the teachings and admonitions given us. We should be strong enough to introduce the principles given into active life; and after doing that as individuals, we should see that we use our influence with our children; and remember, example in the home will go further in helping our children than will our teaching. Children are entitled to a kingly birth, whether they must live in a mud hovel or in a palace, it makes no difference—a kingly birth, inherited strength, physical strength, moral strength, and spiritual uplift.

"Why halt ye, Israel, between two opinions? if the Lord be God, follow him: but if Baal, then follow him."

Library File Reference: Revelation.

# BOLD JOURNEY

by LeRoy R. and Ann W. Hafen\*



Great faith has been displayed on many occasions and by many persons in the Church. But perhaps never was a greater display of pure faith by the general membership of the Church shown than in June, 1847. In that month a large band of Saints turned their faces westward from the Missouri River to seek a new home. They were among our unsung heroes.

True, a party of 143 men, three women, and two children had gone out before them the preceding April. This was the famous first Pioneer band, led by Brigham Young and made up of strong men, selected for courage and hardihood. These had ample supplies and were handicapped by no aged, helpless, and sick.

We have no desire to detract from the importance or achievement of that Pioneer band. But let us now consider another heroic band, one with unexcelled faith. These were some fifteen hundred emigrants, more than half of them women and children, setting forth to make a new home, they knew not where.

They believed they were going to settle somewhere in the Rocky Mountains, for the Prophet Joseph Smith had prophesied a migration to that region. But where? None of their people had ever been out there. Would the climate and length of season permit the growing of crops? Would Indians be hostile? Would wild animals molest?

Before setting out, Brigham Young had said to the Saints left behind: "Prepare, and follow westward." God had counseled: "Trust me." So the faithful Saints had prepared to move forward.

The main body of the Mormons, recently driven from their homes, went boldly about their tasks of preparing to travel. They repaired wagons, reset wagon tires, shod oxen and horses, mended wagon covers, gathered up supplies of clothing and bedding, stores of wheat, corn, beans, and bacon, and took along seeds of all kinds. The instructions were that 300 pounds of foodstuffs be taken for each person; for they could not hope for a crop for over a year.

Two vigorous young apostles, John Taylor and Parley P. Pratt, were to lead this large migration.

(For Course 7, lesson of July 18, "This Is the Place"; for Course 11, lesson of May 23, "This Is the Place"; for Course 29, lesson of June 20, "Gathering of Israel"; and of general interest.)

\*LeRoy R. and Ann Woodbury Hafen are well known in literary circles, both having had experiences as authors. Brother Hafen received his B.A. from Brigham Young University, his M.A. from the University of Utah, and his Ph.D. from the University of California. Sister Hafen attended BYU and the University of California at Berkeley. She also completed specialized writing courses at Denver University and the University of Colorado. The Hafens have two children.

These two 40-year-olds were very close friends. Indeed, Brother Pratt had converted and baptized John Taylor in Canada ten years earlier. The two had just returned by ship from a mission to England, bringing with them surveying instruments, a barometer, thermometers, sextant, compass, and telescope, to be used later in laying out Salt Lake City.

Brothers Taylor and Pratt both were poets and singers as well as practical leaders. Their contagious enthusiasm built courage, inspired faith. They divided the people into companies of 100 wagons, subdivided into groups of 50 and 10, each under a captain. A company of artillery under General Charles C. Rich marched along for protection. Guns and ammunition were taken to kill game.

When finally assembled, this main body included 1,553 souls, with 600 wagons, 2,213 oxen, 124 horses, 887 cows, 358 sheep, 716 chickens, and a number of pigs. The livestock had to be guarded and pastured en route.

In late June, these people set their wagons rolling. Brigham Young's Pioneer band was still east of South Pass. The Church leader had not yet seen nor selected the future home for the Saints. But the fifteen hundred eager souls now leaving the Missouri frontier had to be on their way in order to reach their destination before winter storms blocked the mountain passes. They put their trust in their leaders and their God and trekked westward.

Slowly, through mud and storms, over rivers that had to be rafted, through stretches of sand and over high mountains, they pushed along. But they rested on Sundays, and they offered up sincere prayers morning and night.

In Wyoming, about two months later, the big, west-moving company met Brigham Young and his party returning eastward. The Church leader brought glad tidings about the gathering place that had been selected—a Zion for modern Israel. They all joined for a joyous celebration; and about a month later, on Oct. 5, 1847, the large body of Saints jolted successfully down Emigration Canyon and into the Salt Lake Valley.

B. H. Roberts, our great Mormon historian, writes of the large company migration of 1847:

"It was a bold undertaking, this moving over fifteen hundred souls—more than half of whom were women and children—into an unknown country, through hostile tribes of savages. Had it not been for the assurance of the support and protection of Jehovah, it would have been not only bold but a reckless movement—the action of madmen. But as it was, the undertaking was a sublime evidence of their faith in God and their leaders."

Library File Reference: Pioneers—Mormon.

# The Lord's Servants Are Guided\*

by Bishop Robert L. Simpson  
of the Presiding Bishopric

As I was being set apart for my mission some years ago, Brother Rulon S. Wells, then of the First Council of Seventy, placed his hands upon my head and said, "I bless you, Brother Simpson, with a knowledge of the language of the people amongst whom you will labor." I was grateful for this blessing. I went to New Zealand feeling elated that I was going to learn a foreign language, that this blessing had been given to me, and that no one could take it from me.

During the first few weeks in New Zealand I did not do very much about learning the Maori language. I was with a companion who was soon going home, and he had pressing matters to think about; so we did not do much about studying the language. After three or four weeks had gone by without much effort on my part to learn the Maori language, I dreamed a strange dream. To me it is very real. It is one of the significant events of my life and, in my opinion, a direct communication from my Heavenly Father. In this dream I had returned home from my mission. I was getting off the boat in Los Angeles harbor from whence I had left; and there was my bishop, my stake president, my mother and dad, and all of my friends. As I came down the gangplank of the boat, they all started talking to me in Maori, every one of them—my mother, my father, my bishop—all talking in Maori; and I could not understand a word they were saying. I was embarrassed. I was humiliated. I thought to myself, "This is terrible. How am I going to get out of it?" And I started making excuses.

Right then I woke up, and I sat straight up in bed. Two thoughts came forcefully to my mind. The first: "You will *have* to do something about learning

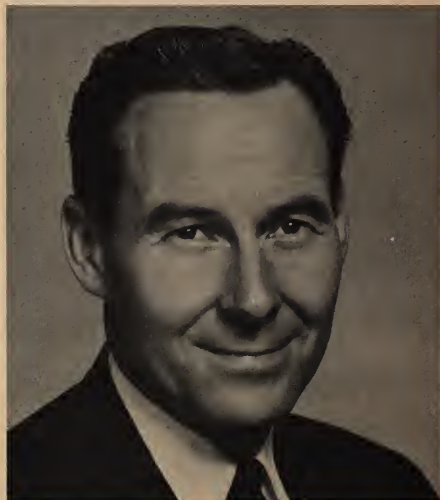
this language. The Lord has given you a blessing, but you are going to have to do something about it yourself." Then the second thought: "You are going to need this language when you get through with your mission. *You are going to need it.*" These thoughts kept ringing through my ears all that day; so arrangements were made immediately and time allotted each day to study the Maori language. After a short time my blessing was fulfilled as I gained the ability to speak with those people in their own tongue—but not until I had done my part.

Then, to make a long story short, the mission was finished. I came home and the ship docked at Los Angeles harbor almost exactly as portrayed in my dream. All were there to meet me, but, needless to say, they all spoke English. Not one of them spoke to me in Maori.

World War II broke out. All of the missionaries were called home. I thought, "Now if I am called into the armed forces, I am just sure that I will be sent right back down to New Zealand where I can also help President Matthew Cowley. Maybe the Lord will send me down there to help him with the mission activity between military assignments."

I went into the Air Force; and sure enough, when it came time for overseas processing, I was sent to San Francisco. Most of the Pacific processing was done there. I thought to myself, "Here I go, right

BISHOP SIMPSON



(For Course 5, lesson of July 11, "Missionaries Are Blessed"; for Course 9, lesson of May 30, "A Leader Is Guided"; for Course 13, lessons of June 6-20, "Service"; and for Course 17, lesson of June 27, "Our Acceptance of Jesus Christ." To support Family Home Evening lessons Nos. 17 and 20.)

\*Abridged and reprinted from a talk delivered by Bishop Simpson at Brigham Young University, April 4, 1962.



back to New Zealand." About two days before the ship was to sail with all our groups of several hundred men, they took out five of us. That is all—just five—and sent us all the way back to the Atlantic seacoast for shipment to Europe. I thought to myself, "Well, I guess I can always preach to the Maori spirits in prison when I get on the other side!"

We joined a convoy and went across the Atlantic Ocean. I saw the Rock of Gibraltar go by, and finally the ship stopped in Egypt. We got off the ship, and we were taken to our American air base. There was a very small Air Force group in Cairo, Egypt. Of all the Air Force units throughout the world, this was one of the very smallest groups. Well, if you know anything about New Zealand and Cairo, Egypt, you know that you cannot get further away from New Zealand than Cairo.

I thought, "Well, I don't know what the Lord has in mind, but I'll just do the best I can; and I am sure that everything will work out all right."

I want to tell you young people that not more than forty-eight hours had gone by before I found that right there within the very shadows of this American air base was the entire Maori battalion from New Zealand! This was *their* main overseas base for processing, for all of their fighting in North Africa and Italy. For the next two years I had the privilege of being there and meeting each Sunday with those Maori boys, bearing testimony with them

in their own tongue, organizing them into small groups as they went up into the front lines in order that they might have their sacrament meetings and do the things that they needed to do.

They needed me. I needed them. President Cowley had help from other Saints in New Zealand, but there was no one to help in far-off Egypt. I want to tell you that the Lord has a hand in writing military orders, because of all the places in this world where Air Force men were being sent, very few were sent to Cairo, Egypt. Why one of them should be selected who knew a few words of Maori and who had an abiding love for the Maori people, only the Lord can answer. I have a testimony that He foresaw this need some seven years prior to this, as He motivated a new, young missionary to good works through a dream.

As we bear testimony to our Heavenly Father, let us remember that this is His work, that He governs in the affairs of men. I bear testimony to you that He lives, that Jesus is the Christ, and that we have been foreordained to do something very special. May we live up to this foreordination and be prepared to be not only the leavening influence of this great nation but to realize also that there are young people among us who could literally be saviors to thousands upon thousands in the world during very perilous times ahead.

Library File Reference: Divine Guidance.

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# Hollywood PALACE

## TONIGHT THE KING FAMILY

*There is music all around when the King family sings . . .*

# *Love at Home*

Millions of Americans are hearing for the first time our beloved Sunday School song, "Love at Home." As the King family closes its Saturday night television program with this harmonious benediction, Grandpa raises his hand and all join in a sentiment that not only thrills listeners but expresses the spirit of his family and the tie that binds children and parents together. They sing of a love that Latter-day Saints especially cherish.

### **A Family Project from the Beginning**

Years ago, when depression struck the family fortunes of William King Driggs and his job melted away, he made sweet use of adversity. He packed his family into their old touring car and headed for the west coast. There, on station KLX, he presented for the first time "The King Sisters." At first three, then four, and eventually all six of his daughters sang together. They were actually the back-seat harmonizers as they putt-putted over the well-punctuated roads of that day.

(For the general use of Course 25 and Family Home Evening activity periods.)

The Driggs family had adventure born into them. "Grandpa," as he is affectionately called by his TV troupe, is proud of his own grandfather, Parley P. Pratt. When asked how he kept LDS traditions alive in his growing and itinerant family, he said, "I remember the day we were performing at Sandusky, Ohio. The girls had made the 'big time' by then, and we were on tour. On the stage upstairs the orchestra of Alvino Rey was playing the latest jazz tunes when I found my daughter, Alyce, crying. In her hands was a book that I had given her entitled, *Autobiography of Parley P. Pratt*. She was moved by the farewell of her great-grandfather as he bade goodbye to his family and set forth on his mission to Canada. She was discovering for herself the meaning of her tradition and her family." Then he added, "It was on that mission that Parley P. Pratt converted John Taylor and many other early leaders in the Church."

He said, "Sometimes we were separated, and I wrote what we called my 'Theology Lessons' for the



by Lorin F. Wheelwright

girls. These were really long letters, but they carried the message."

He related this incident as we sat in his dressing room at the Hollywood Palace where he and his family were putting the final touches on their nationwide weekly TV show. Here in this famous landmark at Hollywood and Vine sat the man who had seen his little girls sing their way into the hearts of a whole generation. And now those same girls were making one of those dramatic comebacks that marks Hollywood as a city of fairytales.

Out on the stage were all six of his daughters, together with five husbands, two brothers, their wives, and 23 children. As over the monitor picture tube came camera angles on "Shenandoa," we heard the voice of Yvonne, who spearheads the production, suggesting improvements here, a cut there, and, "Let's take it again from the top."

As my questions began to multiply, King Driggs called for his daughter, Donna Conkling, to fill in the latest adventures of this super home-night family. With one eye on the TV screen and an occasional, "Excuse me, please, I'm on—but I'll be right back," she told how Daddy had made the vocal arrangements for the family during the early days when they appeared as the Driggs family entertainers. She told how they would perform for church functions, sometimes at a friendly Baptist or Methodist social where they would present a program and receive a percentage of the "silver offering" and then pack on to the next town. Then she told how they won a place on the Horace Heidt show with the help of Earl J. Glade and KSL (Salt Lake City), and how they traveled for five years with this group, made motion pictures, recordings, and eventually found their husbands—"Not all members of the Church—but good boys," interpolated her father. When the girls became mothers they left the stage and scattered over the face of the land. "But on holidays, and especially on the Fourth of July, we would all get together," she added, "and dressed up in red-white-and-blue we would have our own old-fashioned celebration."

(Continued on following page.)

1. The King family (left to right) Yvonne, Donna, Luise, King Driggs, Marilyn, Alyce, and Maxine.
2. King Sisters and daughters catch cue from musical director.
3. King Driggs at the piano accompanies his famous daughters in "Sound of Music."

#### In Memory as in Life

*As we were going to press, the sad news reached us that William King Driggs, the father of the King Family and principal subject of this article, passed away, Tuesday, April 6, 1965, following a stroke.*

*In honor of him and his convictions, we are publishing this article with no changes. "Like a king he stands—tall before his family and the eyes of the nation," in memory as in life.*

*We extend heartfelt sympathy to his family and friends.*

—L.F.W.



Photos by author.

"About a year ago," Donna said, "Yvonne, who lives near Oakland, suggested that the whole family come north to help her ward raise money for a new building." With Grandpa and the children, they put on a King Family entertainment at the Oakland-Berkeley Stake Center. It not only raised building funds but stirred Al Heiner to suggest to Brigham Young University and later to the ABC network that here was a group that deserved a larger audience. After another fund-raising appearance at Burbank, they flew to Provo for an extravaganza that helped pull the BYU stadium project into the black. With the help of T. Earl Pardoe, a film was made of this performance. "But you can imagine some of our problems," Donna continued, "when we couldn't get into the fieldhouse for a rehearsal. You know how important basketball is up there!" The film was good enough to interest the ABC network in a "Special" on the Hollywood Palace series.

Then her face broke into a broad and friendly smile as she said, "Within three weeks we had received 56,000 letters." From this success came the present series of which I was witnessing a final rehearsal.

How do the Kings do this job every week? Looking around, I soon found some answers. The script and musical arrangements are masterminded by Yvonne and a staff of top-flight creative people. Each work-week begins on Thursday and ends with a final performance on the next Tuesday.

*The King family teen-agers recording the old folksong, "Shenandoa." Fun-loving and high spirited, they find time for their studies, Church activities, and routine to produce the show.*



*William King Driggs, whose desire to keep the family together and sing together, has created this unique entertaining group. He stands at the head.*



Then comes a day to catch up. I learned from Don, 20-year-old son of Karlton Driggs, and a student at San Fernando Valley State College, that the real work days for him are Thursday and Friday when, "We first meet the new musical scores and choreography." This "choreography" is the action and movement on stage, directed by the team who put "Mary Poppins" together. The show is rehearsed until Monday, "in the barn next door," as Don put it. "Then on Monday we move onto the stage, and by night we are recording all of the music with the orchestra. Tuesday we do a complete dress rehearsal in the afternoon and a final show at night—before audiences." Some parts are taped from all three performances and combined for release on Saturday night.

With all this rehearsing there seemed little time for school, but as Don said, "We have teachers right here on the set, and then I break away between times to meet my fraternity at the college." He hastened to add, "I'm president of Lambda Delta Sigma [the Church fraternity], and we have a hundred members. We bring many converts into the Church with this activity." Then he reflected, "I get a lot of strength from Lambda Delta Sigma."

Another young trouser who spoke glowingly of her Church activity was Liza Rey, a senior at Camarillo High School and daughter of Luise and Alvino Rey. She said, "I get up at five in the morning—for an early swim and then go to Seminary at six." Liza plays the harp and sings. When asked if

*On Monday, the Kings record all of the music. Tuesday, they do a complete dress rehearsal and at night do a final show. Parts are taped from all three performances for release Saturday.*



the hard work was worth it, she replied, "I just love it. The thrill of a good performance makes it fun."

The little children and teen-agers, when not on stage, are in a school conducted at the theater by professional teachers from the Los Angeles Board of Education. Jerry McPhie, their business manager, said that the logistics of juggling hours and rehearsals to meet all the requirements of education, work hours, and good showmanship is the toughest problem of production. Mr. McPhie added that this family is not like any of their other casts. "As we get into the final performance, all members are on stage," he said. "There is no time to retire to a dressing room, so the family pauses a few moments just before curtain time for family prayers. After the first performance our producer, who is Jewish, said, 'I don't know what that prayer is, but please say it before every performance.'" Mr. McPhie added that their contract with the network prohibits sponsorship by products adverse to the Word of Wisdom.

From fan mail comes a universal comment: "We like the good, clean family fun . . . You bring us such happy hours . . . The closing song is inspiring." As Donna read some of the letters, she told how her husband joined the Church after twenty years of patient encouragement.

At this moment a happy young face appeared in the doorway: "Here is Karlton's son, Bill, just back from his mission to Australia where he set a record distributing copies of the Book of Mormon." Young Bill responded by saying, "I used the methods of the *Reader's Digest* and placed them in

racks where passersby could buy them. . . . Oh yes, we enjoyed *The Instructor* magazine in Australia, too!" These cheerful words sounded a harmonious note above the background of "The Sound of Music" which was coming from the stage. Then "Uncle Bill" put his head in to say, "Hello, from a Sunday School superintendent." His comments were cut short by a call over the loudspeaker, "Whole family on stage, please." We moved into the auditorium to see the finale.

### Joy in Every Sound

In the setting of this brilliant theatre—with full orchestra, elegant scenery, cameras, lights, and a recording studio swarming with an anthill of workers—emerges this high-stepping family: little tots, teen-agers, daughters, sons, "in-laws," and Grandpa himself, William King Driggs. Like a king he stands—tall before his family and the eyes of the nation. The only member absent is Mother Driggs, ill in a hospital, but her beauty and spirit fill the hall as melody and words ring out, "There is joy in every sound, when there's love at home."

As the final cadence echoes we see before us a father whose sincere desire is to have his children follow the great tradition of their family patriarch, Parley P. Pratt, and to live the Gospel message that he carried to the world. In those final tones we share with twenty-five million viewers a heart throb, kindled by the love of parents who care, by the love of children who respond, and by the love that makes home a sacred shrine.

Library File Reference: King Family.

*The King tots have a reading lesson. They are (l to r): Laurette Conkling, Susannah Lloyd, Mrs. Martha Burton, who is their teacher, and Stephen Driggs, and Cam Clarke. The toughest problem is adjusting time for rehearsals, for education, work, and good showmanship.*



*King teen-agers attending school off-stage. They are (l to r): Liza Rey, Cathy Cole, Xen Conkling, Mrs. Bethel Griffith, their teacher, Jamie Conkling; and with his back to the camera is Ric de Azevedo. The teachers are furnished by the Los Angeles Board of Education.*







*"This I Believe . . ."*

*Second in a Series for the Inquiring Mind*

# COSMIC DESIGN

All of us are tempted at times to give easy answers. We are asked for bread and we give our questioner a stone. This is usually because we just do not know the correct answers. Scientific knowledge is piling up at such an impressive rate that any comprehensive interpretation of man's place in the universe requires a continuing review of the relevant facts. We shall attempt here to direct attention toward a few of the newer scientific developments which require this reinterpretation.

## The Indestructibility of Matter

Before 1920 high school students were routinely taught that the elements were indestructible. The atomic bomb spectacularly contradicts this age-old concept. In the atomic bomb we have either uranium 235 or plutonium breaking up into all the lighter elements with a small part of the matter actually disappearing as it is transformed into energy. The intense heat of the explosion is the visible result of this transformation. The inverse process in which energy is changed into matter has also been observed.

Thus, cosmic rays coming from outer space have been observed in a cloud chamber to change over into an electron and a positron. The positron has the same mass but the opposite charge to the electron. The dogmatist who may have built the indestructibility of matter into some pet theory may be unhappy at this turn of events, but the world really goes on much as it did before. One has, in fact, only found out that matter and energy are different forms of the same thing, and the change that we had thought of as destruction is instead a transformation of matter into energy. It is important that this change takes place in both directions.



by Henry Eyring\*

By sharing knowledge and belief one with another, we challenge ourselves to enlarge our viewpoint and to pursue truth.

This series of articles, presented by scholars in specific fields of study, is a project to assist our readers and advisers of youth in the discussion of modern problems. It is our conviction that these problems are normal for the inquiring mind to pursue in today's world, and that the faithful Latter-day Saint will increase in testimony by a serious study of them. To find that truth which truly frees the human spirit from the fetters of ignorance is, indeed, a prize worth pursuing.

These articles will appear monthly under the general title, "I Believe."

## Introduction

Latter-day Saints are enjoined to seek out all useful knowledge. Years of association with university students makes it clear that an advisor's influence is proportional to his general understanding of the students' problems. For this reason, if for no other, parents, teachers, and presiding authorities need to understand the problems confronting the rising generation.

(For the general use of Courses 15, 17, and 25.)

\*Dr. Eyring is Dean of the Graduate School at the University of Utah and the Professor of Chemistry and Professor of Metallurgy there. He won his B.S., 1923, M.S., 1924, at the University of Arizona; Ph.D., 1927, University of California; D.Sc., 1952, University of Utah; D.Sc., 1953, Northwestern University; D.Sc., 1956, Princeton University; D.Sc., 1963, Seoul National University, Seoul, Korea; LL.D., 1964, Indiana Central College. He is president of the American Association for the Advancement of Science.

### Through the Looking Glass

*Since Dr. Eyring prepared this article, the following report has appeared in NEWSWEEK magazine, March 16, 1965, regarding the actual discovery of the "antideuteron," and is reprinted by permission.*

The intricate theories of physics allow the existence of an anti-universe made of antimatter—the mirror image of earth matter. Building on this, science fiction writers conjure up images of an anti-world threatened by anti-nuclear weapons, whose anti-cities are clogged by anti-traffic jams. But physicists were not sure antimatter would cooperate with theory. If individual antiparticles, such as the antiproton and

the antineutron, could not combine to form heavier elements there would be no possibility of an anti-universe.

Now physicists know what they have long suspected. Last week a Columbia University group, using Brookhaven National Laboratory's giant atom smasher, discovered the antideuteron—the counterpart of a heavy form of earthly hydrogen—consisting of an antiproton and an antineutron.

The discovery proves that "antimatter is possible beyond antihydrogen, that you can have nuclei heavier than antiprotons," said Dr. Samuel Ting, who, with Dr. Leon M. Lederman, headed the Columbia group.

The scriptural description of spirit as a more refined kind of matter takes on new perspective in the light of this larger concept of the interchangeability of matter and energy. Matter, in the broader sense, can still be spoken of as indestructible, providing we realize that energy is just another form of matter.

#### Matter and Anti-matter

With this crumbling of our old ideas of the very foundations of an indestructible world of matter, another new concept has been born. Somewhere in space we expect to find anti-worlds made from antimatter. In all outward respects anti-worlds look like ordinary worlds. In fact an anti-world would be obtained from an ordinary world by simply changing all positive charges to negative and simultaneously changing all negative charges to positive. Thus, whereas atoms in the ordinary world have positively charged nuclei with negatively charged electrons circulating about them, the situation is exactly the reverse in the anti-world. Here positively charged electrons, called positrons, circulate about negatively charged nuclei. In fact, if you could shed your material body and pay a visit to either a world or an anti-world, it would take some fairly fancy observing to tell which type of world you were visiting. People would eat, sleep, and live the same way. This ambiguity would disappear if you kept your material body. The fireworks start whenever matter and antimatter collide. Such a collision would produce a ball of fire with the disappearance of the smaller of the two colliding bodies together with an equivalent amount of the other substance. The disappearing matter is transformed into energy giving the resulting super explosion. This explains why we do not see any anti-matter lying around loose near the earth. If there were some it would disappear as soon as encounters with matter occurred.

#### Structure in the Micro World

Two hundred million atoms touching each other in a line measure one inch. One hundred thousand atomic nuclei similarly arranged extend only across one atom. It is natural to wonder how anything as small as the nucleus can have structure, and even if

it does have, how man can find it out. The procedure for finding out is to shoot electrically charged atoms or electrons at nuclei and see how they bounce. This tells us a great deal about the kind of forces that are acting between the colliding particles.

When a particularly violent collision results in penetration into the nucleus and causes it to fragment, we can watch the tracks left by the fragments in a cloud chamber. In this way we find out that the nucleus is made up of positively charged protons and uncharged neutrons of virtually the same weight. Now the question arises as to whether the nucleus has the same properties in all directions. The principle of parity which was accepted as true for 25 years states that an atom does not know one end from the other. It is interesting to see how this statement was proved to be untrue. Because the radioactive cobalt-60 nucleus is magnetic and so has a north and south pole, one can place a quantity of the cobalt in a magnetic field and have all the atomic nuclei line up with their south poles pointing toward the north pole of the big outside magnet. The nuclei stay lined up quite well if the cobalt is kept very cold. Now the cobalt nuclei are radioactive, and every once in awhile one of them shoots out an electron. If the nuclei were indeed symmetrical they would be equally likely to eject the electron through their north pole as through the south pole. This is, however, not true. A geiger counter similar to those used to prospect for uranium reveals that the electrons are shot out preferentially through the nuclear south pole. Thus the principle of parity must be given up.

This ingenious experiment suggested by Yang and Lee, for which they were given the Nobel prize, has thus provided exciting new information about the structure of the nucleus.

Since we know of no sufficient reason why cobalt-60 should favor the ejection of particles along its south pole, it is natural to ask, "Where are the cobalt atoms which would eject particles along their north pole?" The probable answer is that in anti-matter the corresponding cobalt atoms will indeed be found to eject positrons along their north pole. It will not

*(Continued on following page.)*

be easy to prove this surmise by direct observation. Every piece of information of this kind reveals new facets of the cosmic design and increases our awe of the Supreme Intelligence operating through the universal reign of law. We turn next to an interesting aspect of the biological world.

### **This L-amino Acid World**

Molecules are made by joining atoms together. A molecule resulting from such a combination of atoms is said to be symmetrical if one side of the molecule is the mirror image of the other side as, for example, one side of the body is a mirror image of the other side. Molecules which lack this symmetry are said to be asymmetric. Corresponding to every asymmetric molecule we have its mirror image which is called its "optical isomer." In the same way the left hand is the mirror image of the right hand. Now the body is made up of many types of molecules, just as a large building may be made up of many types of bricks. Many of these molecules in the body are asymmetrical, and frequently one optical isomer is found to occur in living things to the virtual exclusion of its mirror image. We can understand this selective choice of building blocks if we recognize that the body is built up by molecules which are to be incorporated into the body from the food we eat. This selection is made by a process of fitting of the selected molecule to the enzyme much as a left hand selects a left-hand glove and rejects a right-hand glove. Muscles and enzymes are made by joining amino acids together into long chains. These chains are called proteins. There are 20 different amino acids which are joined together in different proportions to form the links in the various types of protein chains. Now of these 20 amino acids used by the body, all but one is asymmetric. Further, all the 19 asymmetric amino acids used are like the left hand glove and are called l-amino acids. In every living thing, the opposite optical isomers, which are called the d-amino acids, if present in the food are rejected by the enzymes which build proteins and are eliminated from the body. We therefore call this world we live in an l-amino acid world. "L" comes from *laevo*, the latin word for left; and "d" stands for *dextro* or right.

We can readily imagine a d-amino acid world. In fact, if we look into a large mirror, the world we see is a d-amino world since every object, including the molecules, is the mirror image of those in the real world. Obviously everything in the d-amino acid world would work exactly as well in our real world, and it is a matter of no obvious consequence which world we happen to have. If there are other worlds

which support life, there is no reason for supposing that they may not be d-amino acid worlds. If so, such worlds would be completely inhospitable to us since we could not digest their foods; and marriages between people coming from d and l worlds would necessarily be sterile. On the other hand, there is, of course, no reason why people from two such worlds might not converse with each other with complete understanding, and one could not tell the two types of people apart by their appearance.

The fact that in our world every living thing from the tiniest living cell to man uses only the l-amino acids along with the d-sugars highlights the unity running through the living world. Thus everything which grows, collects those particular optical isomers which man needs for his food and rejects the opposite isomers which are unfit for him to eat. Here again we catch a glimpse of that unity which everywhere characterizes the cosmic design.

### **The Duality Paradox of Light, Particles, and Personality**

Sir Isaac Newton three hundred years ago thought of light moving in straight lines and in general behaving much as material particles would. This point of view was given up when the Dutchman Huyghens showed that many experiments involving light were better understood if we thought of light as waves being deflected by the obstructions on a pond. Still later, Maxwell developed the general theory of the wave nature of light to such a degree of perfection that the particle theory seemed completely discredited. The interesting point is that everyone felt that the particle theory and the wave theory of light were mutually exclusive. Light could be a particle or a wave but it could not be both.

Then in 1905 Albert Einstein published his theory of the photoelectric effect for which he was given the Nobel prize. If light hits a metal surface, electrons are ejected provided the light is violet enough in color. Further, the energy with which the electron is ejected is proportional to the frequency of the light and to nothing else. This can be understood if light is made up of particles with energy proportional to their frequency. Einstein called these light particles "photons," and with the acceptance of this particle theory, a full-blown paradox was born.

Physicists were at first thoroughly disturbed with this split personality exhibited by light, but as time went on they learned to live with it. It is now accepted that light is made up of the particle-like photons which, however, are accompanied by a wave which governs the direction in which light travels. On the other hand, whenever photons are absorbed by matter, they are swallowed up as a unit just as any other particle might be. If the physicists are not



exactly happy with the schizophrenic nature of light they have at least learned to live with it.

In the middle twenties, DeBroglie predicted that particles of matter would be found to have waves associated with them controlling their direction of travel just as light particles do. When a beam of electrons, all having the same velocity, is directed against a crystal, it is deflected just as light is. Accordingly we must also think of matter as showing schizophrenic behavior, sometimes acting like a wave and sometimes like a particle. Again physicists have learned to live with the unexpected behavior.

If we read the story of Robert E. Lee, the great military tactician, we find that even at Gettysburg his army was maneuvered as though Lee were himself storming Cemetery Ridge alongside Pickett, as well as being everywhere else on the battlefield. Lee's success as a general depended to a very great extent on the gathering of information about the strength, position, and intentions of his adversary before and after the battle started. The result is that any story of Lee as a general would tell about his influence per-

meating the whole sphere of his activities and very little about Lee the man. In this sense Lee is two people, the man like anyone else, and the farflung intelligence system which governed the motion of himself and his army much as the wave is spread out in space and governs the motion of a photon or a material particle.

In an analogous manner we may think of God as the all-wise arbiter of the universe, with His infinite wisdom having an influence which permeates the most remote recesses of space, and yet being Himself an exalted being with personality and deep concern for struggling humanity. One of the many things the Restored Gospel has done is to emphasize, as the scriptures have always done, the deep personal concern of God for his children.

We have barely touched the problems which confront the eager student, but perhaps in calling attention to the existence of such problems we may, in some degree, stimulate the never-ending quest for truth in all its varied forms.

Library File Reference: Religion and science.

## THE BEST FROM THE PAST

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This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. Some people will have past issues or bound volumes. For those who do not, some copies of past issues are available for 35¢ each. Starred numbers are not available. For these, please use your ward library. If you wish to purchase available copies, please write to us, quoting the code numbers on the chart which are of interest to you, and send 35¢ for each copy desired. Reprints of many center spread pictures (not flannelboard characters) are available for 15¢ each.

Abbreviations on the chart are as follows:

First number quoted is the year. (e.g., 60 means 1960.)  
Second number quoted is the page.

FBS—flannelboard story.

CS—center spread.

ISBC—inside back cover.

OSBC—outside back cover.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material.

# BUTTERMILK AND BRAN

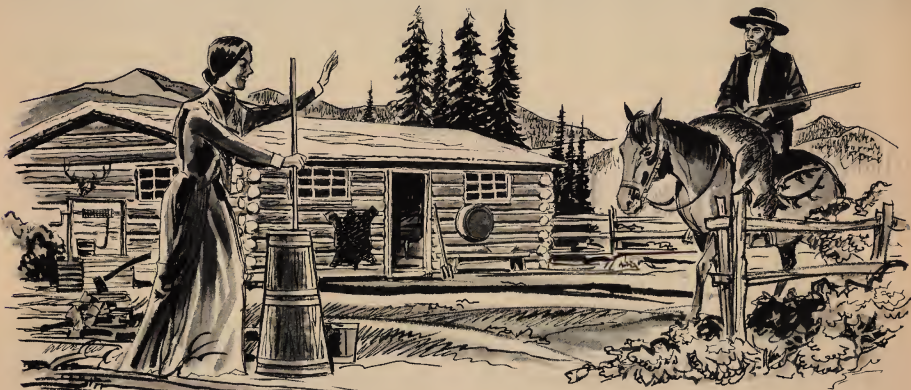
(A book review)

Ora Pate Stewart, versatile LDS writer of short stories with a moral, has just published a charming collection of humorous, heart-warming accounts of frontier life in early days during the settling of the West. Her book, *Buttermilk and Bran*, containing 180 pages, is published by the Naylor Company, San Antonio, Texas. Price, \$4.00. Excerpts of stories are printed below.

Mary Ann and Edmund Richardson were traveling by oxteam to the gold fields of California. By the time they reached Utah 800 miles from their golden goal, they had a broken wagon spoke held together by a strip of Mary Ann's petticoat, a loose rim on one wagon wheel, and a sick ox that finally laid down and refused to budge.

"Maybe we can pull together in his side of the harness," Mary Ann dejectedly suggested to her husband. But their food was almost gone, so Edmund took his gun and started out over the prairie to see if he could scare up a jackrabbit. When he crawled over the ridge, he saw smoke curling up through the trees below. At first it seemed like an Indian encampment. But on second sight he saw cabins. "They must be Mormons! Heaven preserve us now."

(For Course 7, lessons of June 13 and July 4, "Homes in the Wilderness" and "Mormon Pioneers upon the Great Plains"; for Course 9, lessons of July 4 and 18, "A Leader Has Courage" and "A Leader Is Faithful"; for Course 11, lessons of June 13 and July 4, "Church Beginnings in California" and "Struggling To Keep Alive." This book would be of good general use for Family Home Evening activity periods.)



Mary Ann and Edmund found real wealth in their new surroundings.

Mormons! But their food was gone, and they must get another ox somehow. The Mormon settlement might offer them protection from the Indians. As for protection from the Mormons, they could only pray.

"How do the Mormons treat their captives?" Mary Ann ventured as they were arranging camp.

"Can't rightly say as I know," answered Edmund, "but it must be pretty awful—as bad as they are."

"Hello, there!" a man's voice called from across the creek. They peered into the darkness. "I saw your fire. Have you come to settle in these parts?" Edmund assured him that they were just passing through on their way to the gold fields of California.

"That's a long way," he said. "You'd better come over and have supper with us, then perhaps we can help you with your rig."

The supper was flour mush. But it was the tastiest meal they had had for days.

The next morning was Sunday. A boy came over to the creek. He carried a bucket of fresh, foamy milk. "Today is Fast Day," he said. "We don't eat on Fast Day, so we won't be needing this milk. Ma says if you'd care to go to Church, she'll wait for you."

"Yes, yes," said Mary Ann. "We'd love to go. Thank you for the milk—but we will fast, too."

This was a day of thanks. Many people in the meeting arose and expressed their thankfulness. Mary Ann was thankful, too. Then they all joined in singing a hymn. An organ stood over in the corner covered by a quilt. Mary Ann edged her way to the organ, lifted the quilt. Her fingers found the keys. Cords came out strong and clear. Voices mingled together singing, "And should we die before our journey's through, Happy day! all is well!" Here was

peace, and here was faith that was beautiful.

On their way back to camp, Edmund looked down at his wife. "Mary Ann," he said, "I think we've struck that gold." (Pages 3 to 13.)

Then there was the story of "The Rock," and the strength the author as a little girl found in retreating to this rock on a hill behind their ranch house.

"Geologically I suppose it would not technically be called a rock, because it was made up of a conglomerate mass of tiny pebbles, rolled together like popcorn into a big ball, three, possibly four feet thick. . . . It was situated on the very point of a small hill that was, itself, a projection from a larger hill. . . . I have never stood on the top without feeling its strong, cool muscle. . . .

"In the early summer the hill was a favorite haunt for lady-slippers and Indian paintbrush; hill lilies drenched with their unbelievably exotic perfume, clumps of bluebells. . . . Once in a season or two we might come upon a nest of bluebird eggs anchored in the crotch of a bush, or at its base, the hollow where eight or ten Plymouth Rock hens would be hatching later on. And once—behind the hill, on its wilderness back—Prue and I came upon a lean, gray wolf, whelping."

To this hill the child retreated in times of trouble, like the time, for instance, after their pet lambs had been slaughtered:

"We raised them through the cute stage—where they wiggled their stumpy tails and jerked the nipples on the catsup bottles; into the frisky stage—where they humped and sprinted stiff-legged and were all play; and almost through the pesky stage—three-fourths grown—where they followed us through the house, chewed Papa's long underwear from the clothesline, pushed over tubs of wash water warming on a bonfire in the dooryard, and ran between the legs of the hired man. He always stood as if he were riding a horse, his legs forming a natural arch—it was just a natural temptation for a sheep, or two sheep as it was in this case—but he did take a couple of bad falls that way—one right after the other.

"Then one day Rachel and I rode into the yard on Old Snooks, after being sent to Salt Brush for the mail, and found a black pelt and a white one drying on the top rail of the corral. We found their bodies, long and stiff, wrapped in white sheets and hanging from a rafter in the fruit cellar—and for the first time in their lives we couldn't tell which was which. . . .

"I stayed with the rock that day until time to go after the cows. . . ."

A few years later she leaned upon the rock to compose her first verses: "Then there was that wonderful day when I stood up tall on the top of the rock as one would stand, a conqueror—the world under my bare feet, and read my first printed lines from *The Juvenile Instructor*." For this effort she received her first of many prizes, a copy of Longfellow's *The Song of Hiawatha*, and in the shade of the rock memorized long passages from it.

Years passed. And just recently in visiting with Sister Prue, she ventured, "If I were rich and famous, do you know what I'd like for my tombstone—I would like the rock."

"What rock?" asked Prue.

"What rock? I had never told a soul. But maybe it was time. . . .

"The round red rock, on the point of the red hill behind the house."

"That's funny," Prue said. "I don't remember any rock." (Pages 41 to 47.)

*Time ago, on an Indian Summer night,  
When the harvest was put away,  
And children were snuggled in featherbeds  
At the close of a busy day—  
Then Father would sit at the open hearth  
And fashion with knife and scroll:  
A hobby horse, or a sturdy sled,  
Or maybe a wooden doll—  
While Mother maneuvered the "croshey hook,"  
Or schemed with the calico—  
And fascinator and pinafores  
Danced polkas in a row.*

*Oh, it isn't that world economy  
Has untethered his silver wings—  
But that atticked away in a cob-webbed age  
Lies the pleasure of making things.*

"One year, when I couldn't have been more than three, my father had carved a somewhat human-appearing doll head from a section of a wooden railroad tie, to which my mother had anchored a sturdy blue denim body. It was ever so practical, and I was as delighted as ever a child could be." When a neighbor asked why she had used denim instead of a pretty calico, her mother said, ". . . Denim is so much more durable. It lasts forever. There is nothing so sturdy as overall."

"I think it must have been the very next Sunday," records the author, "when we went to Church, that the first song was, 'Do not be discouraged, God is overall.' That was encouragement to last me for years. God was someone you could depend upon. He was durable. He was sturdy. He would last forever. He was overall." (Pages 48-51.)

—Burl Shephard.

Library File Reference: *Instructor Magazine*—Book Reviews.



# A MOST EFFECTIVE EDUCATIONAL PROGRAM

by David W. Evans\*



When the Mormon Pavilion at the New York World's Fair opened its doors to the public on April 22, 1964, there was set in motion one of the largest and most effective educational programs the Church has undertaken. By the time this article appears in print, more than four million visitors from all parts of the world will have passed through these doors. By the Fair's closing date on October 17 of this year, another two million or so will have seen our exhibit and heard the story of the Gospel plan from a preexistent world to a glorious and everlasting postmortal life full of meaning and purpose and limitless opportunities.

The main theme of the Mormon Pavilion is "Man's Search for Happiness." Coupled with this theme and running through its every painting, photograph, statue, and text; through every scene of the impressive motion picture which thousands of visitors view and hear each day; through the

words of the soft-spoken and sincere young missionaries who tell our story and bear witness to its truths, is the message that God communicates with mankind through divinely inspired and appointed prophets. With equal force and clarity, the message of the Mormon Pavilion is that God has, in this generation, spoken again and restored His Church and delegated authority to living prophets and apostles.

The first thing each visitor will see as he enters the Pavilion will be the towering marble figure of the Christ.<sup>1</sup> It is an authentic replica of an original statue of the resurrected Christ by Danish sculptor Bertel Thorvaldsen.

The World's Fair *Christus* declares to all who enter the Pavilion that Latter-day Saints are Christians. The inscriptions on its base, selected from the four standard works of the Church, de-

(For Course 5, lesson of July 11, "Missionaries Are Blessed"; for Course 11, lesson of August 1, "Present Missionary System"; for Course 13, lessons of July 18 and August 1 and 8, "Restoration of the Gospel" and "How the Gospel Spreads"; for Course 17, lesson of June 27, "Our Acceptance of Jesus Christ"; for Course 29, lesson of July 11, "True Church, a Missionary Church"; and of general interest.)

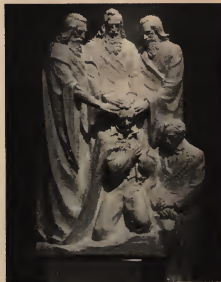
\*See "Beauty Inside a Box," *The Instructor*, October, 1963, page 343.

\*David W. Evans is Chairman of the Board of David W. Evans and Associates, an advertising firm with offices in Salt Lake City and in three other western cities. He is coordinator of exhibits in the Mormon Pavilion at the New York World's Fair. He and his wife, Beatrice Cannon Evans, are parents of five sons.

President McKay and sculptor Elbert Porter discuss his fiberglass figure of Angel Moroni to adorn the pavilion.

Three carousels like this tell the history of Christianity, programs of LDS Church, and principles of truth.

Restoration of the Melchizedek Priesthood under the hands of Peter, James, and John is impressive statue.



clare the divine mission of the Messiah:

*Come unto me, all ye that labour and are heavy laden, and I will give you rest. (Matthew 11:28.)*

*Behold, I am he who was prepared from the foundation of the world to redeem my people. . . . (Ether 3:14.)*

*And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God. (Doctrine and Covenants 14:7.)*

*For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)*

Surrounding the *Christus* on the walls and on freestanding panels in this first hall are other scriptural texts, original paintings, and statuary. They portray the step-by-step plan for man's journey from a premortal spiritual existence to an eternal life of purpose and expanded opportunity for learning and service. Basic to it all is the assurance that man is guided along the road to perfection by a personal Father in heaven; and, as Amos declared, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

The first of God's communications with man was in the Garden of Eden, as He spoke to Adam and Eve face to face. A life-size statue of our first earth parents stands near the entrance to our Pavilion. Inscribed on the base of the statue are these words from Genesis: "So God created man in his own image, in the image of God created he him; male and female created he them." (Genesis 1:27.) Inscriptions from the Book of Mormon and the Articles of Faith enlighten us further about the purpose of life and God's goodness: "Adam fell that men might be; and men are, that they might have joy" (2 Nephi 2:25); and ". . . Men will be punished for their own sins, and not for Adam's transgression." (Second Article of Faith.)

"Man's Search for Eternal Happiness" is depicted in beautiful panoramic view of life from birth to death.



Nearby are original paintings of ten Hebrew prophets. Among them are Abraham, Jacob, Moses, Samuel, Elijah, Ezekiel, and Isaiah. There are also Jeremiah, Daniel, and John the Baptist. Through these, and others, God has spoken to men. He has spoken to them through dreams, inspiration, and open revelations. And the burden of their message has been twofold. It has been the message of repentance and the promise that the Messiah would come. Some of these prophets predicted a "falling away" after the Messiah's mission as a mortal. Some foretold a restoration of the Kingdom of God "in the latter days."

Farther on are plaques on which are inscribed and illustrated three of the most significant documents of all time: The Ten Commandments, first written by the finger of God on tablets of stone; The Beatitudes, spoken by the Saviour on the Mount; and the Lord's Prayer, which was part of the Sermon.

Rounding out the message of this exhibition hall stands a 12-foot-long original painting of the Saviour and His Apostles.<sup>3</sup> He is ordaining Peter. The painting is suggested by events described in the Gospels of *Luke* and *John*: "Then he called his twelve disciples together, and gave them power and authority. . . . And he sent them to preach the kingdom of God . . ." (Luke 9:1, 2); and "Ye have not chosen me, but I have chosen you, and ordained you. . . ." (John 15:16.)

On the walls of this beautiful room, man's duties and destiny are further noted:

*. . . Be fruitful, and multiply, and replenish the earth, and subdue it. . . . (Genesis 1:28.)*

*Adam fell that men might be; men are that they might have joy. (2 Nephi 2:25.)*

*For God so loved the world, that he gave his (Concluded on following page.)*

<sup>3</sup>See ". . . I Have Chosen You and Ordained You . . ." The Instructor, February, 1965, page 48.

Artistic setting and figures tell the story of Christ's visit to Nephites on the Western Hemisphere in A.D. 34.



*only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.)*

As the visitor leaves the first hall to enter the long gallery, he sees two large murals. On the right is a portrayal of the life and mission of Jesus and His apostles from His baptism by John in the River Jordan to the writing, on the Isle of Patmos, of the revelations of John. Included in these revelations of John was the coming of "another angel . . . in the midst of heaven, having the everlasting gospel. . . ." (*Revelations 14:6.*) On the opposite wall is a companion painting which portrays the history and development of The Church of Jesus Christ of Latter-day Saints from 1820 to the present.

Just off the long gallery are two motion picture theatres, each with a capacity of approximately 225 people. In these two theatres thousands of visitors each day view an impressive motion picture. It is the story of "Man's Search for Happiness." Great praise for this film is heard. A comment by Dr. Norman Vincent Peale is typical: "I will defy anyone, however callous, to come unmoved out of the Mormon exhibit. They show a marvelous motion picture done by topflight actors that depicts the journey of the human soul from birth to immortality. So glorious is it that the viewer comes out with tears in his eyes, but walking on air."

Other displays in the long gallery depict, in original paintings and accompanying texts, the organization, principles and ordinances of the early Christian Church. They also establish the spiritual gifts, divine authority, and fruits of religion exemplified in the true Church of Christ and in the life of the Saviour and His first apostles. Also shown in word and picture are the gradual changes which took place in the Church after the persecution and death of the apostles, events which led to the "dark ages." This was an era in which revelation had ceased, the heavens were closed, and the Church remained Christian in name only. Other events which occurred in those long days of spiritual darkness also are portrayed in picture and text. They include the coming of the great Christian reformers, who despite heroic efforts to restore to the Church some of its original doctrines and powers, must inevitably fall short of their mark in the absence of direct revelation from heaven.

The tests which can be applied to the validity of Latter-day Saint claims that a divinely authorized restoration of Christian practices and principles later took place are many. Some of these tests are illustrated in a series of illuminated transparencies. In

these episodes the true Church of Christ is characterized by (1) God speaking to His servants through visions, dreams, and open revelation, and other spiritual gifts; (2) teaching of true principles and correct practices, such as faith, repentance, baptism by immersion for the remission of sins; (3) spiritual gifts, including the gift of the Holy Ghost, the gift to heal the sick and perform miracles in His name; (4) the same authority as that which was earlier given by the Saviour to His Twelve to choose and ordain their associates and successors; and (5) the fruits of true religion—love, peace, long-suffering, gentleness, goodness, faith.

To portray these principles and practices of the early Christian Church, original paintings show the angel as he appeared in the temple to Zacharias, the father of John the Baptist. They show Saul near Damascus as the Lord speaks to him in a heavenly light. They show the bishops as they preside over local congregations. They portray ordained seventies, who were sent out "two and two before his face. . ." to call people to "repent and be baptized. . ." The transparencies also depict Paul as he bestows the Holy Ghost on the men of Ephesus through "the laying on of hands" and the anointing with oil by elders of the Church for the healing of the sick. Another picture shows the choosing of Matthias by the eleven to fill their ranks which were broken by the apostasy of Judas. The panels also portray the meaning of pure religion as defined by James: ". . . to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." (*James 1:27.*)

Visitors next move to the Restoration Room. There, facing them in heroic size, is a diorama of the Sacred Grove. Young Joseph kneels in prayer as he asks for wisdom. At this point the missionary guides explain that Joseph's prayer was answered by the appearance of the Father and Son as the Father's voice declared: "This is My Beloved Son. Hear Him!"

Before this impressive exhibit the young missionaries further explain these remarkable events as they bear witness and fervent testimony that God lives and that He has again spoken to man.

Of the millions that come (many out of curiosity), tens of thousands linger and wonder, catching perhaps for the first time, a glimpse of the true purpose of life and how they may achieve present and eternal happiness. Hundreds believe and obey by submitting to the true order of baptism at the hands of authorized servants of the Lord.

Library File Reference: Fair.



# BE OF GOOD COURAGE

by Elbert R. Curtis\*

... Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. —Joshua 1:9.

Down through the ages great leaders have sought and found strength and courage from the Great Giver, our Heavenly Father.

What courage Noah had, to prepare for the flood (building a ship on dry land, probably in the face of jeers and sarcasm)! After the prolonged period afloat, only eight people were saved; and it took a courageous leader to face and measure up to this great situation.

The Lord tested Father Abraham's faith and courage. Abraham bound and laid his only son, Isaac, upon an altar and stretched forth his hand with a knife to slay him. The Lord did "provide His own lamb"; and He also made of courageous Abraham a great leader and richly rewarded him and his posterity.

Moses, reared as a prince, became timid and afraid; but he received courage when the Lord assured him that He would go with him and would teach him what he should speak.

After the death of Moses, Joshua courageously led Israel in the numerous wars against the military powers of the earth, because of the Lord's assurance quoted above. Joshua had the courage then to face the world and say, "... Choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord." (Joshua 24:15.)

Samuel the Prophet always had the fortitude to say: "Lord, here am I," even when assigned to rebuke his king for disobeying the Lord.

Even the Saviour sought and received strength and courage. After He had visited the Garden of Gethsemane, He was a different individual, no longer filled with sorrow nor any kind of dread; but armed with courage He moved bravely, almost eagerly, forward, to fill His mission.

(For Course 5, lesson of June 27, "Great Men Seek Truth"; for Course 7, lesson of June 27, "President Young Guides the Pioneers Westward"; for Course 9, lesson of July 4, "A Leader Has Courage." To support Family Home Evening lessons Nos. 15, 16.)

\*Elbert R. Curtis is president of Mountain Finance Company and vice-president of Granite National Bank in Salt Lake City; and he was instrumental in developing Sugar House Shopping Center, a popular suburban commercial area. He has had extensive Church activity, having served as a stake president and as general superintendent of the YMMLA. He is also active in scouting. For 16 years he has been on the National Exploring Committee of the Boy Scouts of America; and he holds Silver Beaver and Silver Antelope awards. His wife, Luceal Rockwood, is mother of their three children.

Would it not be wonderful if we all had the courage of the Apostle Paul, who, after his wonderful vision, said: "Lord, what wilt thou have me to do!" (Acts 9:6.) He gave his own life under the axe rather than deny his testimony that Jesus is the Christ, the Son of God.

Nephi received courage from our Father and manifested it in his life thereafter. As he approached a most difficult task, he said: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the things which He commandeth them." (1 Nephi 3:7.)

Our study of history has taught us of the courage of leaders like Joan of Arc, Florence Nightingale, George Washington at Valley Forge, Abraham Lincoln, Winston Churchill, and many others.

When the creation of our inspired constitution was getting nowhere—there had been 17 days of useless debates—Benjamin Franklin courageously challenged George Washington to have the group humbly apply to the "Father of Lights" to illuminate their understandings.

The history of ages and of scores of great leaders has demonstrated the absolute truth that we should "Counsel with the Lord in all thy doings, and He will direct thee for good."

Just think of the persecution, the days in prison, that Joseph Smith, our great latter-day prophet and leader, could have been spared; and indeed his life could have been saved, had he not been courageous enough to "go as a lamb to the slaughter" rather than deny what he knew was true.

President Brigham Young left for his mission to England, "sick, penniless, in threadbare clothing, but within his breast there was the heart of a lion; a determination to do or to die." The Lord was preparing the prophet who was to succeed Joseph Smith, and the man who would lead the chosen people on the great trek across the plains.

Our Heavenly Father in His infinite wisdom selects those who are to lead His people and meet crucial situations in the world. He carefully chooses those whom He has proven to be unselfish, true, sincere, loyal, patient, full of faith, obedient, strong, and **COURAGEOUS!**

As we prepare ourselves to serve and lead if called upon, we can count on Him to stand by us and give us sufficient strength and courage, if we but follow His directions.

We sing, and earnestly believe that we can press on with "courage, for the Lord is on our side."

Library File Reference: Courage.



# TO EACH HIS OWN

by Reed H. Bradford

*Remember the worth of souls is great in the sight of God;*

*For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.*

*And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.*

*And how great is his joy in the soul that repenteth!* —Doctrine and Covenants 18:10-13.

The importance of a human soul, as indicated in the scripture quoted above, is one of the cardinal principles of the Gospel of Jesus Christ. Our Heavenly Father, the Saviour, and the Holy Ghost are constantly doing everything they can to help individuals to experience the abundant and joyful life which they themselves know. Our Heavenly Father is a source of great knowledge and wisdom. He loved us so much He was willing to permit His Only Begotten Son to be crucified so that all of us would have an opportunity to return to His presence. The Saviour voluntarily gave His life. In addition, He

(For Course 25, lesson of July 11, "Parental Obligations." To support Family Home Evening lessons Nos. 20 and 21; and of general interest.)

taught us the principles which He had learned from our Heavenly Father, and He organized the Church. The Holy Ghost testifies of our Heavenly Father and the Saviour and gives us revelation if we meet certain conditions. All of these things contribute in fundamental ways to our knowing and experiencing the abundant life for which we were created.

In any organization, however, it seems quite human and natural for conditions to exist which do not contribute to the attainment of this kind of life.

## 1. Consider the Family

Assuming that there are children in the family, some individuals are much older and have had a different kind of experience than others. Quite naturally, parents often see things from a different point of view than their children. Because they love their children, parents want their offspring to behave in ways which will bring the greatest satisfaction to the children. Often, however, parents point out misbehavior and mistakes but fail to properly commend correct behavior. This often causes a feeling of resentment on the part of children; and because of this resentment, the children do not incorporate into their lives the principles their parents are trying to teach.

On the other hand, if their parents could reassure them and commend them when they do behave properly, children would listen when their mistakes are being discussed. Even the manner in which mistakes are pointed out has some bearing on how the discussion is received by a child. Instead of saying to a child, "No, you can't go outside until you take your nap," it is better to say, "You will feel better after you take your nap and then you may go outside." It is often better to begin with an honest compliment before drawing his attention to an area of misbehavior.

## 2. Large Families

In large families, members often live in close confinement. This is a real source of irritation. Perhaps Father wants to read, Mother is preparing a lesson for one of her Church assignments, older children are doing their school work, but young children do not understand that such assignments as these require concentration and a quiet atmosphere. It is normal for them to make noise. It is normal for them to disagree with one another and instead of settling the disagreement in a calm man-

### *Fifth in a Series To Support the Home Evening Program*

ner, they get emotionally upset, cry, and shout at each other.

It would be ideal if people who need to prepare assignments could have a place where they would not be bothered by such noise. Sometimes, however, a family cannot afford a house which contains all the desirable space. Under such circumstances, the responsibility of the parents is to plan activities so as to lessen and minimize the amount of irritation that family members will experience when they are all together. Perhaps it is possible to let the younger children go outside. Perhaps they could play in the bedroom or the basement. Or maybe there would be a time when all members of the family could relax together.

One must, of course, not lose sight of the fact that it is important for children to release their tensions. At school they may find it difficult to get along with children their own age, or maybe they are not achieving as well as they would like. When they come home at night, they need to find a legitimate release for these kinds of tensions. One of the functions that parents can perform is to have such a relationship with their children that their children not only feel free to talk to them about their problems, but they look forward to it because they know they will receive understanding and helpful suggestions.

On the other hand, however, it is an equal responsibility of parents to find ways for children to release their tensions without "taking it out" in an unkind way on other members of the family. One intelligent mother conscientiously taught her children to play games that demanded an expenditure of energy and could be played outside whenever possible. After the children had had vigorous exercise, they were not as irritable as they had been. She also discovered that it is important to feed them at the proper times because hunger itself is a source of irritation. She saw to it that they went to bed at the proper hour because fatigue contributed to their inability to behave properly.

#### **3. Each Person Is Important**

Each person is a child of his Heavenly Father and is an important person in his own right. One father, when he comes home at night, conscientiously goes to each family member personally and says

something to him. He and his wife have studied the personality of each child and, to some degree, treat each child differently depending upon his or her personality. They consciously avoid comparing the achievements of one child with the achievements of another because the ability of one child may not permit him to achieve as well as another.

The great art of living in a family is to achieve two important things at the same time. In the first place, each individual should be treated as a distinct personality. Each person may have some distinctive gifts. Every opportunity should be provided for him to find the ability to develop these gifts. The activities in a family should never be such as to stifle the development of any individual member. But, in the second place, all family members, by having respect for each other, by being sensitive to each other's feelings, and by loving each other in an unconditional way, should contribute to the growth of everyone else. They should think, feel, and act as a family. They should be one in the major purposes of their lives, and one in the spirit which characterizes their actions.

I love to go home because of the genuine companionship I receive from every member of the family. I enjoy hearing about the progress each child is making in school. It thrills me to see the new skills which they are acquiring. I was amazed when our 3-year-old Randy said the other night, "I wish we could be more quiet. All this noise is giving me ulcers." All of us were impressed by this statement and tried to respect his wishes.

I enjoyed reading a poem by our 16-year-old daughter, Mary. Ralph asked me to give him a spelling quiz, and I had no idea that he could spell so well. I admire the patience and serenity Sharon has with her disabled leg. Marleen and I have a little session before she goes to sleep at night in which we discuss her problems. Ray delights in demonstrating his athletic ability, even though he is only six. Finally, I am grateful that Shirley, the wife and mother in our home, is so concerned about satisfying the needs of all of us.

"To each his own" means that each person can actualize his personality. "To all from each" means that the family can experience greater joy through the united effort of each and all.

Library File Reference: Family life.



# Church Building Program - a Missionary Activity

by Wendell B. Mendenhall\*



The inspiration that came to President David O. McKay to develop the Church building program includes a plan to "build people while building the Kingdom." It gives people opportunity to do their full share and become a part of the Lord's work. It is a great revelation for this day and a vivid manifestation of what actually can happen to strengthen people and societies.

Files of the building department office are filled with wonderful letters and clippings telling of testimony-enriching experiences from those serving in the building program in all parts of the world. For instance, after the building program had been in operation in the South Pacific islands for only a short time, a letter was received with a newspaper clipping which said, in part—"A new type of American missionary is creating a stir these days. Instead of carrying a Bible and tracts, he is armed with building tools and blueprints. He is the 'Building Missionary.'" Since that time "building missionaries" of many nationalities are invading other lands and blessing them with their presence. They are conquering with "the weapons of peace" and building up rather than destroying.

A letter from a building supervisor reads: "Since receiving our call to serve in the building program we have learned the truth of Elder Mark E. Petersen's talk at a building conference wherein he said:

*You know and I know that our program is divine. You know and I know that we are led by a prophet of the living God. This building program is as much a part of the program of the Church as any other phase in it. You, too, build the Kingdom of God. I hope that every one of you, and especially you younger men who have responded as building missionaries, realize that you are missionaries. You are as much on missions as if you were proselyting missionaries.*

(For Course 5, lesson of July 11, "Missionaries Are Blessed"; for Course 11, lesson of August 1, "Present Missionary System"; for Course 13, lesson of August 1 and 8, "How the Gospel Spreads"; for Course 23, lesson of July 11, "The True Church, a Missionary Church." To support Family Home Evening lesson No. 20.)

\*Brother Wendell B. Mendenhall is chairman of the Church Building Committee.

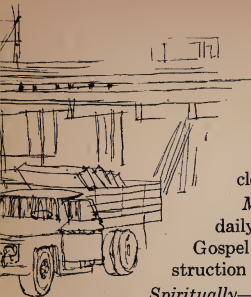
"We find that we are truly missionaries in every sense of the word. Because we have a permanent residence in a neighborhood, we can put down roots in the community and in the Church program. Our children have the challenge and blessing of going to schools in different localities at home and abroad. Through their efforts scholastically and athletically they are also missionaries for the Church. Our actions, good or bad, are magnified; and the responsibility is always with us to be examples of righteous living. Our home is the meeting place for countless cottage meetings and firesides. We work hand in hand with the proselyting missionaries and recently have known the great joy of helping to bring converts into the Church. This mission is the most difficult but the most rewarding time of our lives."

Building supervisors have opportunities to preach the Gospel to tradespeople, policemen, passersby, and to city officials who come to the projects. City counselors and planning officials who once questioned our objectives are now helping us obtain good properties at reasonable prices. Hundreds of young men are learning trades and building Church buildings as they gain this valuable knowledge.

A city engineer said, "This is one of the miracles of the ages. Here you have sent a man in here to build a chapel, and he has four boys who are only 17 and 18 years of age who have not known a thing about building. In 14 months you have nearly completed one of the finest modern chapels I have seen. It is a miracle! How can it be done? I must confess, it is being done before my eyes."

One of the greatest challenges and yet one of the greatest joys of the building supervisor and his wife is to be responsible for the building missionaries. These are fine young men, many of them recent converts, who accept the call for two years and work for their board and room, about \$1.50 pocket money a week, and some incidentals. This program is developing them in many ways:

*Physically*—the members cook good food; and this, combined with physical exercise, mostly out-



doors as they erect the buildings, is developing their muscles. In many instances they are growing out of their clothes.

*Mentally*—they are receiving daily planned classes in the Gospel and, in foreign lands, instruction in English.

*Spiritually*—they are being fellowshipped by their supervisors, the members of the branches, and, at times, by proselyting missionaries, as they work side by side on the projects. They are developing spiritually also as they hold responsible positions in branches, wards, and stakes which are preparing them to be the future leaders of the Church. Occasionally they have the privilege of proselyting as temporary companions to proselyting missionaries.

Building missionaries have written many letters to their supervisors, their wives, and their children, expressing appreciation, respect, and love for them. They bear testimony to the truthfulness of the Gospel and to the joy they have in their work. Typical of these letters is the following: "I will not beat around the bush and say that the work is easy or that

I am never tired. If I did, I wouldn't be telling the truth, because I am tired after my work. Sometimes I work at night, too. The devil does tempt me; but, I would not swap this work for all the rice in China! Once again I repeat that this work is absolutely wonderful, and I pray the Lord will give me strength to carry it out. This may not be a masterpiece in literature; but, by golly, I'm writing it with tears in my eyes."

In each country where the building program is functioning, a monthly magazine is published which is filled with testimony-building experiences and a complete record of the progress of the program.

The buildings themselves—schools, temples, and meetinghouses—are also missionaries as they dot the landscapes of the world so that the work of the Lord can go forward in its fulness with dignity and respect.

The bonus blessings that come when building missionaries and local members apply themselves are: unity and pride in accomplishment, new languages learned, lasting friendships made, understanding of other peoples in their lands and, above all, the ability to learn and to *live* more fully the Gospel of Jesus Christ.

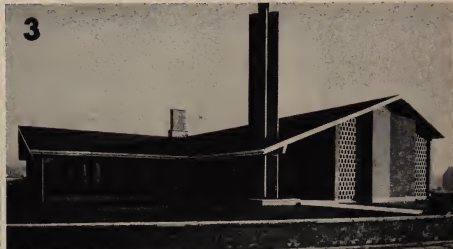
*As we build churches, we also build people.*

Library File Reference: Missionaries—Mormon—Labor missionaries.

#### BUILDING MISSIONARIES HELPED HERE

1. Cheltenham Branch, Southwest British Mission.
2. Navu Chapel, Western Samoa.

3. Ayr Branch, Scottish Mission.
4. Auckland Sixth Ward, Australia.



# DOUBLE SESSION SUNDAY SCHOOL

## *The Means of Adequately Handling Double the Number of Members*

Would Double Sessions be of any advantage to the Sunday Schools of your stake? The answer is found in your response to these questions:

1. Is there ample room for additional attendance in the worship service?
2. Are there sufficient classrooms to hold all students without overcrowding?
3. Are some of the classes too large for efficient teaching?
4. Is the Gospel Doctrine class filling the chapel and resulting in a lecture?
5. Is the Junior Sunday School in need of additional space?

These and some other tests, if answered in the affirmative, can be corrected by Double Sessions. It is not necessary to build a new building to house an expanding Sunday School if the building has the normal number of classrooms. By incorporating Double Sessions in a ward, twice as many classrooms become available to the Sunday School. Below is an example of how it could work.

### **Number of Classrooms Needed (Excluding Junior Sunday School)**

Six classrooms are required if the Gospel Doctrine class (Course 27) is divided three ways, and a Parent and Child class (Course 25) and Genealogical class (Course 21) are also organized. (Junior Sunday School rooms are extra.)

More classrooms will be needed as enrollment increases; requiring the dividing of classes to accommodate all members of an age group. If Course 11, for example, is too large for one room, the class may be divided into Courses 11A and 11B.

### **Organizing for Two Sunday Schools** *Superintendency:*

- Superintendent—School A.
- First Assistant—School B.
- Second Assistant—Junior Sunday School.

*Music:* Use of two choristers and two organists in Senior Sunday School is optional.  
Chorister and Organist—School A.  
Chorister and Organist—School B.

### *Secretaries:*

- Secretary—School A.
- Assistant Secretary—School B.

### *Sacrament:*

Two sets are required, and sacrament service should be prepared before Sunday School opens. Priests and deacons for each school.  
Two 2½-minute talks and sacrament gems.  
Different members participating in each session.

Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah, 84111, will rent to you for \$2.50 a colored, animated motion picture showing how Double Sessions operate. It is called, "Double Session." You can obtain this film long enough to enable its showing in each ward while you have it in your possession.

Double Sessions eliminates the excuse, "Why go to Sunday School? It's too crowded! I can't get in, anyway!"

—General Superintendent George R. Hill.

Library File Reference: Sunday Schools—Mormon—Local leadership.

### **SUNDAY SCHOOL**

**A**

10:00 a.m.

Chapel  
Worship Service  
Courses 7, 11,  
15, 21, 27A, 29

10:43 a.m.

10:47 a.m.

Chapel  
Dismissal  
In Chapel

11:30 a.m.

### **SUNDAY SCHOOL**

**B**

10:00 a.m.

Meet in Classrooms  
Open with Prayer  
Courses 9, 13, 17, 25,  
27B, 27C

10:43 a.m.

10:47 a.m.

Classes  
Dismissal  
In Classes

11:30 a.m.

Transfer







# Mary and Martha

By F. DONALD ISBELL

## THE STORY

*Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.*

*And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.*

*But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.*

*And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:*

*But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. (Luke 10:38-42.)*

Says James E. Talmage: "Both these women were devoted to Jesus, and each expressed herself in her own way. Martha was of a practical turn, concerned in material service; she was by nature hospitable and self-denying. Mary, contemplative and more spiritually inclined, showed her devotion through the service of companionship and appreciation."<sup>1</sup>

Though Jesus had been invited by Martha and Mary to dine with them in their home, He knew that He had more to offer them than they could possibly provide for Him. He would eat with them of physical food and would give them a spiritual meal in return. Mary showed a willing inclination to accept the Lord's spirituality. Martha misjudged the importance of this and complained to her sister through Jesus. Martha assumed that the preparation of the food was the most important thing at the moment; and, therefore, that Mary should be thusly involved. So Jesus replied to Martha, in a manner that did not deny His awareness of Martha's efforts, that He approved of Mary's attitude. His reply suggested that He would have been pleased with more spirituality from Martha had she offered it.

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<sup>1</sup> James E. Talmage, *Jesus the Christ*, 1957 edition, Deseret Book Company, Salt Lake City, Utah; page 433.

*(Concluded on opposite back of picture.)*







From a painting by  
**Christian Delsgaard**

## MARY AND MARTHA

Reproduced for The Institute  
by Washington Art Photography Co.

# Mary and Martha

## THE STORY (Continued)

We would do well to be as good-hearted and faithful as Martha. But, in the practical sense, are not many of us like Martha? We consider that our material concerns come first, that spirituality should wait. It behooves us to remember what Jesus declared early in His ministry: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (*Matthew 4:4.*)

As to Martha's diligence, it is possible that she was trying too hard, in her way, to please the Master. On this subject the Prophet Joseph Smith has stated that women, because of their refined feelings and sensitiveness, are "... subject to over-much zeal, which must ever prove dangerous, and cause them to be rigid in a religious capacity— (they) should be armed with mercy, notwithstanding the iniquity among us."<sup>2</sup>

## THE PICTURE

The bright colors of this reproduction are striking. There is also another strong force of talent in the work. The painter has depicted truthfully and with precision the incident as described in *Luke 10:38-42*. The ability to convey such understanding so well to one's fellowmen is a gift from the Lord.

The painter, Christian Dalsgaard, a Danishman, was born in 1824 and died in 1907.

"His dramatic paintings . . . show a keen sense of observation."<sup>3</sup> Among his listed works is *The Visit of the Mormons to a Village Carpenter*.<sup>4</sup>

<sup>2</sup> *Teachings of the Prophet Joseph Smith*, selected by Joseph Fielding Smith; Deseret News Press, Salt Lake City, Utah, 1938; page 138.

<sup>3</sup> *Encyclopedia Americana*, Volume III, 1963 edition; Americana Corporation, Washington, D.C.; page 422.

<sup>4</sup> *Dictionnaire des Peintres, Sculpteurs, Dessinateurs et Graveurs*, Tome 3, 1961 (nouvelle) edition; E. Benezit, Librairie Grunig; page 17.

(For Course 5, lesson of August 22, "Out of the Abundance of the Heart"; for Course 25, lessons of July 18 and 25, "Religion and Life"; for Course 29, lesson of August 29, "Why Is Man Here?"; to support Family Home Evening lessons Nos. 20, 21, 26; and of general interest.)

LIBRARY FILE REFERENCE: Jesus Christ — Sermons and teachings.





NT 88

NT 93

NT 87

NT 92

NT 89

16 IN



# In the Garden of Gethsemane

*A Flannelboard Story by Marie F. Felt*

It had been a wonderful night, a thrilling night. The Twelve had had the privilege of once more being in the company of their Lord. It had also been a very special night, for Jesus had administered the sacrament to them for the very first time. He would soon be leaving them, He said; and when He was gone they were to do this often in remembrance of Him.

This night was also a sad one, a tense one, one in which everyone was very much upset and concerned; for Jesus had said that one of the Twelve, one of His very choice helpers, would betray Him. So surprised were they, that they began to question Him, "Lord, is it I?" "Is it I?"

Jesus knew who planned to betray Him, and so did the person who was going to do it. Then Judas Iscariot, who tried to act as innocent as the others, said, "Master, is it I?"

Jesus answered, "Thou hast said." (*Matthew 26:25.*) Then He said to Judas, "That thou doest, do quickly." (*John 13:27.*) But the disciples did not know what Jesus meant by this. They thought that since Judas had the bag which contained the money belonging to the group, he was to buy some things they needed for the feast, or that he was to give something to the poor.

But Judas knew what Jesus meant, and "He . . . went immediately out: and it was night." (*John 13:30.*) [*End of Scene I.*]

Shortly after this, when Jesus and the eleven remaining apostles had finished their meal, they sang a hymn and then went to the Mount of Olives. At the foot of this mount was a very special place called the Garden of Gethsemane: a quiet, peaceful place, with many trees—olive, fig, and pomegranate—to shade and beautify it. We are told that Jesus went there often to rest and also to pray.

On this particular night, Jesus knew what would happen to Him, but He was also concerned about

His disciples. He wondered what the happenings of the next few days would do to them. How strong and loyal would they be? He tried to prepare them, but they seemed not to understand.

As they reached the entrance to the Garden, Jesus said to eight of the disciples, "Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee [James and John]." (*Matthew 26:36, 37.*) These were the three that Jesus seemed to love and trust most, and on this night He needed such friends as these. [*End of Scene II.*]

After they had gone a little farther into the Garden, Jesus told them how troubled and sorrowful He felt. "... Even unto death," He said. Then He asked a special favor of them. "Tarry [wait] ye here, and watch with me," He said. "And He went a little further and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." (*Matthew 26:38, 39.*)

Jesus knew what was going to happen. He knew that He would be killed. He knew that this must be, according to the plan of our Heavenly Father, and the Lord had willingly offered to be the one to make this sacrifice. However, as the time for this to happen drew near, the agony and the suffering that He would go through was more than He could bear without the blessing, the love, and the comfort of His Heavenly Father. It was really for this that He prayed.

Then He arose and went back to His friends, only to find them asleep; and He was disappointed. In kindness He reproved them, saying, "What, could ye not watch with me one hour?" (*Matthew 26:40.*)

Then He went away a second time to pray. Ferreently and earnestly He pleaded, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." (*Matthew 26:42.*) No matter what the cost, He was willing to do the will of the Father.

When He returned to Peter, James, and John, He again found them asleep; but this time He did not

(For Course 3, lessons of July 25 and August 29, "We Are Com-manded To Pray"; and "When We Believe, We Obey"; for Course 5, lesson of August 1, "Heavenly Father and Jesus Christ"; and for Course 17, lesson of June 13, "Mission of Jesus Christ." To support Family Home Evening lessons Nos. 14-18.)



waken them. They were truly tired, He knew.

"And He left them, and went away again, and prayed the third time, saying the same words." (*Matthew 26:44.*) [*End of Scene III.*]

This time when He returned, He thought at first to let them rest longer; but that was not to be. Even at this very moment, Judas, one of the Twelve, was coming toward Him, so the Lord told His apostles to arise. With Judas came a great crowd of people, armed with swords and staves. (Staves are staffs or long sticks.) [*End of Scene IV.*]

Now Judas had told the high priests and elders that "Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him." (*Matthew 26:48, 49.*)

Jesus then asked Judas why he had come, but the crowd left no time for an answer. They came and laid their hands on Jesus and took Him. Simon Peter drew his sword and struck a servant of one of the high priests and cut off his right ear. Jesus told His chief apostle to put up his sword. That was not the right thing to do, nor the way He wanted them to behave. He said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (*Matthew 26:53.*)

Then He explained to them that what was happening must be, since it was the plan of the Father, and that the prophecies found in the scriptures must be fulfilled. [*End of Scene V.*]

But Judas had done wrong, and he knew it. In great sorrow he went to the chief priests and the elders. He wanted to return the money they had given him. He told them he had lied and that Jesus had done no wrong, but the chief priests and elders did not care what Judas had to say now. They would not even take the money back.

Judas felt so ashamed and so heartbroken over what he had done that he went out and hanged himself. He knew he had betrayed the Son of God and his very best friend. [*End of Scene VI.*]

Library File Reference: Jesus Christ—Gethsemane and Arrest.

### How To Present the Flannelboard Story:

Characters and Props Needed For This Presentation Are:

Jesus and His apostles at the Last Supper. (NT86 and 92.)  
Jesus in standing position. (NT87.)  
Jesus in the act of prayer. (NT88.)  
Peter, James, and John in standing position. (NT89.)  
Peter, James, and John as they sleep. (NT90.)  
Soldiers and crowd approaching. (NT91.)  
As others look on, Judas (NT92) kisses Jesus.  
Judas, in grief and sorrow, tries to return the money to the high priests. (NT93.)

### Order of Episodes:

#### SCENE I:

*Scenery:* The upper room in which the Last Supper was held.

*Action:* Jesus is seen with the other apostles as they each ask, "Is it I?" (NT86 and 92.)

#### SCENE II:

*Scenery:* The Garden of Gethsemane.

*Action:* Jesus (NT87) is seen talking with Peter, James, and John. (NT89.)

#### SCENE III:

*Scenery:* Same as Scene II.

*Action:* On one side of the flannelboard, Jesus (NT88) is seen praying. On the other side Peter, James, and John are asleep. (NT90.) Jesus comes to find them. He reproves them and then returns to pray. This is repeated a second and third time.

#### SCENE IV:

*Scenery:* Same as Scene II.

*Action:* As Jesus returns for the third time, (NT87) He arouses the apostles (NT89), since He sees Judas and a great crowd of people coming toward Him. He knows that there is trouble ahead.

#### SCENE V:

*Scenery:* Same as Scene II.

*Action:* Judas (NT92) approaches and kisses Jesus. Jesus is taken by the leaders of the mob. (NT91.)

#### SCENE VI:

*Scenery:* An indoor scene.

*Action:* Judas, grief stricken, tries to return the money he has received. It is refused. (NT93.)

SCENE 1

SCENE 2



SCENE 3

SCENE 4



SCENE 5

SCENE 6





## REVIEW LESSONS CAN BE INTERESTING

by Hazel F. Young

Frequent, systematic review of Gospel learning helps to insure its application into daily living. Good teachers, therefore, use this teaching technique regularly. Some are concerned, however, with wanting to make review as challenging as a fresh bit of lesson material. "How might this be done?" is frequently asked. Here are just a few suggested ways for making review lessons interesting:

(1) Use *pictures* to stimulate recall of Gospel concepts. For example:

(a) Display a large picture on an easel or display board. Ask the children to tell the lesson story which accompanies it. Display another picture and continue on in the same manner.

(b) Display four or more large pictures. Begin telling a story from a lesson of the previous month. Let children identify picture which illustrates the story.

(c) Display several large pictures. Let children draw from a box little slips of paper on which are written concepts from various lessons. Let children match the statements with pictures displayed.

(d) Display pictures which children have created themselves as part of the activity period of the lesson. Allow each child to tell the story of his own creation.

(2) Use *written exercises* to stimulate recall of Gospel learnings. (This, of course, needs to be adapted to the reading ability of class members.) For example:

(a) Prepare thought-provoking questions. Write them on slips of paper and deposit in a box. Let each child draw a question and give a response.

(b) Prepare sentences which need to be completed with one or more words. Let children choose correct response for each sentence from list of possible answers.

(c) Complete an unfinished outline of a map. Then the story of the map can be told.

(d) Match names of characters with ideas from stories.

(3) Use *dramatic play* and *pantomime* to stimulate recall of previous lessons. For example:

(a) Divide class into small groups. Assign a specific lesson to each group. Let them be creative in "acting out" the story without using words. Let other members of the class guess which lesson they are presenting.

(b) Let each child select from a box, a slip of paper showing the name of a character in one of the stories. Let each one pantomime some action of this character until someone guesses his name.

Be creative in your approach to review lessons. They can be made interesting.

Library File Reference: Teachers and teaching.



# Honoring Visiting Authorities

Ward superintendents may have felt concern regarding proper recognition of visiting authorities or other distinguished visitors. This is a very important concern and should be appropriately handled.

When visiting authorities or other distinguished visitors are present at the worship service, they should be greeted and invited to take a place on the stand. Such visitors would include the stake presidency, a member of the high council on an official visit, the stake Sunday School superintendency, and the stake board. Any member of the General Authorities, General Sunday School Superintendency, and members of the Deseret Sunday School Union General Board should also be invited personally to the stand. The governor of the state, a United States legislator, the president of a university, the state superintendent of public instruction, and possibly some others are distinguished visitors when in attendance as visitors at the worship service. These visitors should be recognized as being in attendance. (See *Sunday School Handbook*, page 31.)

Visiting authorities and distinguished visitors in attendance at the worship service should be recognized by name and office. It is customary for stake board members to stand as they are introduced, enabling those present to recognize the visitor. Ordinarily these brethren and sisters are not asked to speak in the worship service. An exception is made at ward Sunday School conference and upon occasion when there is no reassembly of the Sunday School. If time is taken from the

worship service for speaking, ordinarily it should be for a very brief message that is one of importance.

Proper courtesy should be shown visiting authorities and distinguished visitors in the reassembly of the Sunday School. A brief message from Church authorities is often desirable to acquaint members of the ward with their leaders. The superintendent, in consultation with the senior authority involved, should determine who, if any, should speak. "It is assumed that no visitor will accept an invitation to speak unless he has a real, worthwhile message." (See *Sunday School Handbook*, page 34.)

The annual Sunday School ward conference is under direction of the stake presidency and the stake Sunday School superintendent. The ward superintendency, in the absence of the bishopric, should greet visiting authorities and invite them to the stand. In the absence of the bishopric the superintendent should discuss with the visiting authority his

wishes concerning the order of exercises for songs and prayers, advising the visiting authority of the names of the chorister and organist. The ward superintendency only assists as directed by the visiting authority, if at all. It is suggested that classes be held as usual. However, brief talks from visiting officers may be given in lieu of the regular 2½-minute talks and the hymn practice, at the discretion of the visiting authority.

When the ward superintendency knows in advance of prospective visitors at Sunday School from among the stake presidency, General Authorities, or General Board, it is always deemed a mark of courtesy and respect to offer transportation if desired by the visitor. Such a courtesy is entirely at the discretion of the ward superintendent.

It is a mark of effective conducting to give the correct names and accurate designation of the offices held by visitors.

—Superintendent  
Lynn S. Richards.

## Answers to Your Questions

### Who Receives the Sacrament First?

*Q. Who should receive the sacrament first, the bishop or the stake Sunday School superintendent on an official visit?—Yakima Stake.*

A. The stake Sunday School superintendent is not a presiding authority. He acts only in an ex-officio capacity. Therefore, bishops should receive the sacrament before any Sunday School leaders, superintendencies, or board members.

### Who Orders Forms 1 and 3?

*Q. Does the Stake Sunday*

*School superintendency order Forms 1 and 3 for ward secretaries, or do secretaries order them, or are they sent automatically from the Deseret Sunday School Union office?—Yakima Stake.*

A. These forms are sent automatically to the stakes from the general Sunday School office. If they have not been received in sufficient numbers, stakes should advise the general secretary's office of that fact.

—General Superintendency.



## Memorized Recitations

For July 4, 1965

Scriptures listed below should be memorized by students from Courses 11 and 17 during May and June. Students should then recite, in unison, scriptures for their respective class during the Sunday School worship service of July 4, 1965.

Course 11:

(These scriptures from the Old Testament tell of the coming forth of the Book of Mormon.)

"The word of the Lord came again unto me, saying, Moreover,

### The Wisdom of Washington

On the Booker T. Washington monument, situated on the campus of Tuskegee Institute, are carved these words, which he frequently expressed: "We shall prosper in proportion as we learn to dignify and glorify labor and put brains and skill into the common occupations of life. There is no defense or security for any of us except in the highest intelligence and development of all."\*

\*Sunshine Magazine, March, 1965, page 12.

thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand."

—Ezekiel 37:15-17.

Course 17:

(John records Jesus' teaching regarding the many degrees of glory in salvation.)

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

—John 14:1, 2.

### COMING EVENTS

May 9, 1965

Mother's Day

## AN AWE-INSPIRING EDIFICE

(Our Cover)

The sign reads, "Man's Search for Happiness. Mormon Pavilion. Welcome!" Behind that small directive is a massive, awe-inspiring edifice, which was "built upon the foundation of the apostles and prophets." It has already attracted many millions of tourists from all over the world. Its design is functional and abreast of the times, yet it is not ultramodern. A color photo of that heaven-reaching, ornate, yet simple replica of the facade of the Salt Lake Temple is appropriately featured on this month's cover of *The Instructor*.

—Richard E. Scholle.

(For Course 11, lessons of August 1 and 8, "Present Missionary System" and "Temples"; for Course 13, lesson of August 1, "How the Gospel Spreads"; for Course 29, lesson of July 11, "True Church, a Missionary Church"; and of general interest.)

Library File Reference: Fairs.

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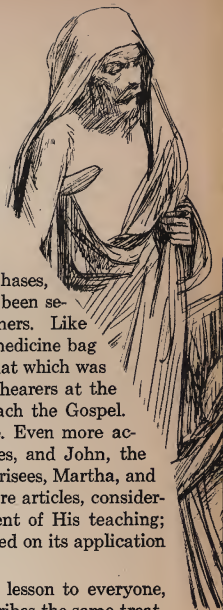
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First in the Series of 1965 Teacher Improvement Articles on the theme,  
"Jesus, the Master Teacher"

# Jesus Taught People

by Lowell L. Bennion\*



## INTRODUCTION TO SERIES

Jesus the Christ was more than a great teacher. He was the Son of God, the Saviour and Redeemer of mankind, the Author of our salvation. But, let it also be remembered that He was a teacher, one who brought honor and distinction to the teaching profession. His words are remembered and quoted by scholars and saints alike. In His day and through the ages countless numbers of human beings have been reborn from sin to righteousness, from despair to hope, and from shallow living to self-fulfillment through contact with His spirit and teaching.

Readers of these pages, disciples of the Master, do not share with Jesus His divine role as the Son of God, but we are, even as He, teachers. For every man, whether he wills it or not—by his silence, indifference, as well as by word and deed—is a teacher. This calling we share with Him.

It is the intent of this series of articles to examine Jesus' art of teaching. What are some of the secrets of His effectiveness? What can be learned of Him to improve our own quality of teaching. This is our task. It is aimed to be more provocative than exhaustive, for who can explain or describe the full wonder of His noble art?

## Jesus Taught People

In educational circles much has been said about two kinds of teaching: subject-matter-centered and student-centered. The first places emphasis on content, on what is taught; the second, on the life of the student, on his emotional and social well-being, as well as on his intellectual comprehension.

These two emphases need not be mutually exclusive, particularly in the field of religion. Teaching that is not meaningful to the student is utterly wasted. On the other hand, there can be no genuine growth in his life without substance, without learning.

Jesus blended these two traditions beautifully in His art of teaching. In His proverbs, parables, dialogues, and Sermon on the Mount there is profundity, much food for thought. And yet, coupled with this richness of content is this awareness of whom

He was teaching. His ideas, emphases, and even His tone seem to have been selected in the interest of His listeners. Like a physician, He drew from His medicine bag—from His treasury of ideas—that which was particularly appropriate for His hearers at the moment. He did more than teach the Gospel. He taught His Gospel to people. Even more accurately, He taught Peter, James, and John, the rich young ruler, scribes and Pharisees, Martha, and Nicodemus. In some of the future articles, consideration will be given to the content of His teaching; in this one emphasis will be placed on its application to those whom He taught.

Jesus did not give the same lesson to everyone, any more than a physician prescribes the same treatment for all of his patients. The doctor draws upon the same basic fund of information in all of his work, but his specific application of knowledge and skill is determined by the condition of his patient. That Jesus thought of Himself as a physician of the soul is clear from His own words. When Pharisees objected to His eating with publicans and sinners, He said,

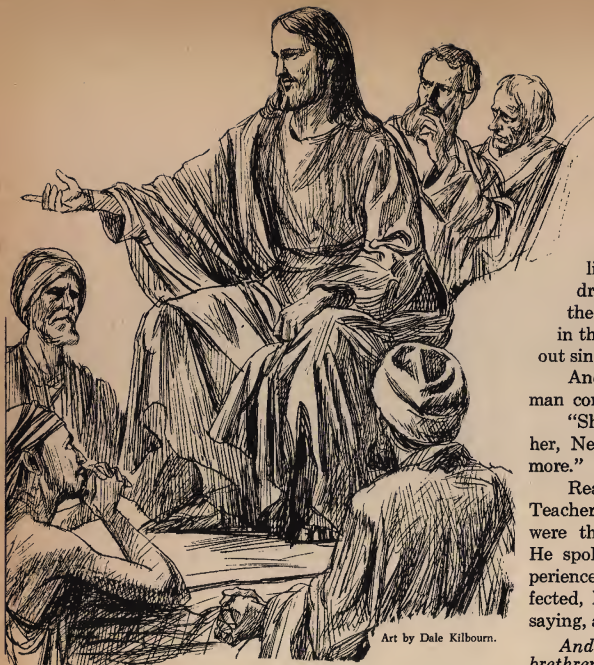
*... They that be whole need not a physician, but they that are sick . . . for I am not come to call the righteous, but sinners to repentance." (Matthew 9: 12, 13.)*

That the Saviour's specific prescriptions to Pharisees, sinners, and disciples have application to us as well is proof that in most men there is hypocrisy, sin, and fear, as well as aspiration to do right.

## An Illustration

In John 8:1-11 is a classic example of how Jesus adapted His teaching to the needs of the persons present. A woman taken in sin was brought before Him by Pharisees who had no feeling for her well-being but were using her as a means to the end of beguiling the Saviour to speak words of self-condemnation. They said, "Now Moses in the Law

\*Dr. Lowell L. Bennion is associate dean of students at the University of Utah. He was author of the "Jesus the Christ" series which was used during 1964 as the teacher supplement material in Course No. 26. He won his doctorate in 1933 from the University of Strasbourg.



Art by Dale Kilbourn.

commanded us, that such should be stoned: but what sayest thou?"

This account is teeming with people. We visualize it as though it were on a stage. We see the woman, doubly shamed by her own guilt and by public exposure; the Pharisees justifiably opposed to adultery but even more preoccupied apparently with their opposition to Jesus; and then Jesus, highly sensitive to the feelings of both the woman and her accusers. Perhaps there were others looking on to see what He would do.

What a teaching moment presented itself in this instance! Jesus was faced with several alternatives. Had He been subject-matter minded, He could have expounded eloquently on the evils of adultery and upheld the Law of Moses. For His insight into the meaning thereof was far deeper than that indicated in the Law of Moses. (See *Matthew* 5:27, 28.) Or He might have used the occasion to condemn the woman for her sin or to preach repentance to her. In various ways, He might have displayed His own knowledge of the law and the prophets.

Judging from the story it appears that there was one thing more important to Jesus than the law forbidding adultery, and that was the inner life of the woman before Him. He hated adultery, but He loved her. He must have been keenly aware of her spiritual need at the moment. Already humbled by

the Pharisees, she needed "faith unto repentance."

Hence, He drew from His understanding of the Gospel, from His "medical kit," those principles which she needed to change her life. At the same time He also, in simple but dramatic fashion, enabled the Pharisees to see their own self-righteousness which blinded them in their sins. To them He said, "He that is without sin among you, let him first cast a stone at her."

And then to the woman, he said, "... Hath no man condemned thee?"

"She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

Read one of the Gospels. Follow the Master Teacher from place to place and observe how people were the focal point of His interest. Note how He spoke to them in the framework of their experience and their need. Mark how they were affected, how they became involved in what He was saying, as well as in a relationship with Him.

*And Jesus, walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow me, and I will make you fishers of men. (Matthew 4:18-19.)*

He was sensitive to the touch of faith by a woman, ill for 12 years, whereas His disciples beheld only the multitude. (See *Mark* 5:24-34.) The climax to the parable of the Prodigal Son illustrates the profound concern Jesus had for people:

*It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found. (Luke 15:32.)*

### In His Steps—Application

#### Questions:

1. Teachers, what kind of boys and girls, men and women, are in your class?
2. Without mentioning names, what are some of their spiritual needs?
3. As you prepare your next lesson, which need of whom are you going to try to meet through which principle of the Gospel?

A teacher had a youth in his class who came to him after Sunday School to tell him how slow, stupid, and "not much account" he was. And the lad was quite convincing. It just happened that the next week the subject was to be eternal progression—that quite unique and most promising principle of the Restored Gospel. The teacher had been thinking of it in theological terms, in its grand and glorious eternal view of life.

(Concluded on page 197.)



# LIFE ABUNDANT IS PARTNERSHIP WITH GOD

*An Article To Support the Quarterly Stake Conference*

*by Anthony I. Bentley*

As the Apostle Paul seems to have known when he wrote to the Romans, life is an overflowing fullness of joy and enriched experience for us when we achieve a partnership with God. (See *Romans* 8:28.) It is through our trust and hope in Jesus Christ that this relationship is established.

Without the "Good News" or Gospel of the Son, man is not able to know God: existence in this so-called veil of tears lacks meaning and purpose; it is ambiguous and frustrating, full of hardships and suffering. But through the ministry of Jesus among men, we are able to identify ourselves with our divine Father and His purposes.

With our hope and trust in the Son of God as the earth's organizer under the Father, we see that all things will eventually unite to bring about God's aims for us. By faith that "all things work together for good," we are able to meet each event and situation with the adventurous, participating spirit of true Christians. Thus we continue to aspire godward and to live in full faith that all these goals and values are real and possible, without being publicly and immediately able to prove them so.

At the risk of our human contribution being inadequate because we fail to rely on God, our effort is to achieve joy in this life and growth toward eternal life for ourselves and others. Experience confirms that we have been placed in a world of orderly, co-operative opposition; that for those who love God and respond according to His purposes, all things *do* work together for the realization of our potentialities. This is particularly true when we *act* and serve as free agents, for "the furtherance of the gospel," rather than merely react to the whims of passing circumstance without plan, purpose, or preparation.

## **A Full Life Requires Service to Others**

The merit of our participation with God lies not in any possible fame or headline. It is in the venturesome emergence of the soul out of its egocentric confines. Quite properly, for survival after birth, we

(For Course 13, lessons of June 6-20, "Service"; for Course 17, lesson of August 29, "The Church—Its Nature and Place"; for Course 25, lesson of July 11, "Parental Obligation"; for Course 29, lesson of August 29, "Why Is Man Here?" To support Family Home Evening lessons Nos. 17-20; and of general interest.)

are very attentive to our own childish needs; but the achievement of a mature self and personality comes through response to others. We grow by subconsciously trying to please those around us, especially the significant others such as mother, father, and, eventually, God. This lays a foundation for the good life.

No one lives fully by seeking directly and selfishly to be filled, but by the meaning, purpose, and courage with which he meets life. We are praiseworthy before God to the degree that our pure love brings us into interaction with others and service to them, thereby enlarging the spirit and enriching our experience.

In keeping with the 1964 theme, "We'll Keep a Welcome," a teacher was giving of himself to extend understanding and encouragement to a struggling student, a recent convert. His sharing of her problems brought relief and radiance to the girl's face. With deep, controlled emotion she said, "I've never been so happy and had so little of what used to be important to me as since I joined the Church. At first this was because my family disowned me for my decision. It has been a lonely struggle, but the Lord has blessed me. Now my parents are members. However, as the news of their conversion spread in our hometown, they lost their business. I can't expect very much support from them. But I have never known more security and fullness of joy. Good things are always happening in my life now." The teacher took a cue from this, and during the day, with their sense of partnership in God's work, both found additional happiness and peace.

## **Even God Is Not Alone**

It was a great truth spoken in the Garden of Eden when the Lord said, "It is not good that the man should be alone. . . ." (*Genesis* 2:18.) In its context the statement referred to the proposal to give an helpmeet to the first man, but the meaning goes to the heart of human nature and existence. Both man and God need association and intercommunication with others to achieve the happy and full living for which we exist.

More and more we are recognizing the wise



provision of our Heavenly Father to have His spirit children born into families. We are, of all creatures, the most dependent at the time of our birth into this world. And yet no other creatures have the high destiny of man. Even so, man's realization

of his possibilities depends on a favorable social environment and his wholesome response to each life situation. Experienced parents foster these achievements.

It was partly for this purpose (of promoting the infant's growth toward his potentialities within a group structure and climate of love) that Eve was given to Adam. For no human maturity, no drawing of the individual out of his egocentricity, no transcending of his original nature, can be achieved without interaction and love. The humanization and development of the child toward an overflowing wholeness of living happens most naturally in his own attentive family.

#### We Abound through Jesus Christ

Life is more abundant for the true disciple of Christ because acceptance of the Son and also the

Father of our spirits solves many of life's riddles. Jesus shares His light, love, power, and other qualities with us in order that we may have righteous control over ourselves and our environment. We are able again to have companionship with Deity through the Spirit and become sons and heirs of God.

Jehovah has renewed the everlasting covenant with us as ministers in the home and kingdom, as parents, teachers, and leaders. If we will lose ourselves. Moreover, those we help will call us blessed children of God. We will come back into God's presence. Our adventurous faith will have fulfilled our hopes and possibilities.

#### Suggestions for Group Discussion

1. How does your experience support the idea that we find our greatest joy and development in those projects in which we participate with others?
2. How do God's gifts, such as free agency, faith, and love for family and all mankind, fit into the Gospel plan for our development through participation?
3. (Recalling *1 Nephi* 8: 15:21-36; *2 Nephi* 2:25) If Lehi and Nephi saw life as a "field" of (a) joyous, abundant living by participation with God, in contrast to opposites of (b) proud vanity on the one hand and (c) filthy wickedness on the other, how near to your experience does this interpretation come?
4. What do these facts imply for the teaching and rearing of children?
5. What does the concept of "full living" imply for family hours, lessons, daily experience?
6. List ways to create a climate of love and true unity in the home and classroom.
7. What is the importance of happy home life for students and teachers if they are to abound in God's grace?
8. How are teaching and service indirect sources of life's fulness?

Library File Reference: God and man.

#### JESUS TAUGHT PEOPLE (Concluded from page 195.)

Now he was confronted with a human being, self-deprecating, discouraged, afraid to take the first step towards eternal progression. Without discrediting the principle in its eternal aspect in the least, the teacher realized that he must bring this principle down to earth and give the young brother a feeling for it now. In his preparation, the teacher found a charming story of the life of a lad who was born unwanted and reared by an unloving mother, laughed at by his schoolmates, treated as a workhorse by his fellow townsmen, but who emerged heroic in physical strength, moral courage, and compassion. The teacher told the story with his discouraged Sunday School student in mind. The young man

was the target, the story the arrow, and eternal progression the bow. After class the young man came to his teacher and said, "I'm the leading character in that story." Today he is holding a responsible position in industry, serving in a bishopric, and enjoying his role of husband and father.

This young man is no exception. Everyone in our classes is hungry and thirsting for someone to help him become aware of and satisfy his spiritual need. Jesus knew how to do this in a masterful way. From Him we, too, can begin to learn how to make a difference in the lives of those whom we teach.

Library File Reference: Teachers and teaching.

# Hymns of Prophecy and Pioneering



## Senior Sunday School Hymn for the Month of July

HYMN: "Zion Stands with Hills Surrounded"; author, John Thomas Kelly; composer, A. C. Smyth; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 212.

The author of this wonderful hymn was not a Latter-day Saint; he was born too early. The hills he knew were the hills of emerald Ireland in the eighteenth century. He wrote over 700 fervent hymns, among them "On the mountain's top appearing, Lo, the sacred herald stands"; "See from Zion's sacred mountain, streams of living water flow"; and many others that looked forward to the brighter day when the Lord's purposes would be opened up before the dawn of the great millennial morn. What a poetic seer he was! What yearning and looking forward to God's latter-day Zion he must have had! It seems almost as if Judge Kelly had a preview of the Lord's revelation: "Zion shall flourish upon the hills and rejoice upon the mountains. . . ." (Doctrine and Covenants 49:25.)

### To the Chorister:

You and I know very well that we are living today with the "marvelous work and a wonder" in our very hands. What are we waiting for? Let us not sit back in relaxation, singing a mumbling bass. We are singing a hymn to the Most High; and the message is in the words, not in the music. We should sing this message with pride in our hearts, with thanksgiving, and with a militant spirit.

Are the women singing alto because it is easier, less strenuous? They should consider the glory of the hymn itself, and they will gladly forget the musical para-

phernalia which accompanies it. They will wish to sing the message at the top power of their voices. This melody is not too high for anyone.

John Thomas Kelly merely looked hopefully forward to the present day. We are right in it, and we know this beyond any doubt. So, "Rise up, O men of God! Have done with lesser things. Give heart and soul and mind and strength to serve the King of Kings."<sup>1</sup>

Our own Brother A. C. Smyth wrote this stirring music. He served the Church well in various capacities, including that of recorder in the Manti Temple.

### To the Organist:

Use fairly strong tone without tremolo. The tempo need be neither fast nor slow. It should be medium, steady, and controlled, not wandering or leisurely in style. Play *legato* throughout.

The only slight difficulty is in measures 11 and 12 where the tenor must be played in the right hand.

Observe the rests neatly. Singers will observe these rests both by intuition and by the physical necessity of taking big breaths at these places. Imitate this style, for it is a good one. The organ will seem to "come to life" by this very process of taking breath in these places.

How loud should you play? Play loud enough to balance the tonal mass of the congregation. Neither the congregation nor the organ should be covered by the other. Let them both be heard.

—Alexander Schreiner.

<sup>1</sup>"Rise Up O Men of God"; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 352.

## Helps for Preparation Meeting

Where we serve in the Church probably doesn't matter, but how well we serve is most important.

Some of us will be remembered for stake and ward leadership. Some of us will be remembered as ward, MIA, Relief Society, Sunday School, or Primary teachers. Some are serving efficiently as missionaries, priesthood leaders, and scouts. We as Sunday School musicians have a wonderful opportunity to serve as choristers and organists.

One of the finest helps we have for individual and Preparation Meeting study is the booklet, *Worship in Song*. This manual was written especially for Sunday School musicians by Dr. Clair W. Johnson, professor of music at Weber State College (Ogden, Utah) and a member of the Deseret Sunday School Union General Board. It is divided into twelve chapters. One chapter is intended for study and discussion at each monthly Preparation Meeting. Nearly every question, every problem of playing or conducting is discussed in this one, neatly-bound book, which can be obtained from the Deseret Book Company, Salt Lake City, Utah, for only 75 cents.

After the hymn of the month is studied, use this book for regular, progressive lessons. The material is fresh and informative. If every Sunday School chorister and organist had this book and studied it, Preparation Meeting would be more profitable.

—Delmar H. Dickson.

Library File References: Sunday Schools—Mor-mon—Music.



## Junior Sunday School Hymn for the Month of July

HYMN: "The Handcart Song"; music arranged by Frederick Beesley; *The Children Sing*, No. 188.

The wisdom of the Lord appears to clearly show itself as people in certain countries at particular times are chosen to do His work. As we look back upon historical events, we see the wisdom of our Saviour being born in Bethlehem of Judea; of Moses leading the children of Israel out of Egypt to the Promised Land; of Christ appearing upon two continents; of the restoration of the Gospel in America; and of the people of Europe crossing the ocean in great numbers to come to the promised land of this era. They had prepared themselves so that many of them became our Mormon pioneers. Some were determined enough that they crossed the plains with handcarts as their only means of transportation.

The message of "The Handcart Song" is a part of Church history, and children should become familiar with it. It should help them to understand that each person has an important work to do, regardless of where or when he lives.

### To the Chorister:

Our modes of travel are different from those used by the pioneers. It would be helpful to children if you showed them pictures of the ocean with ships comparable to those in which the pioneers traveled and of a pioneer family with a handcart. This should help them better understand the text.

The rhythm of this song could cause children to sing boisterously unless you guide them to sing reverently.

Teach it by rote, phrasewise, unaccompanied. Be sure to enunciate clearly so children can sing with understanding when they repeat it.

Use the interval beat pattern to help children see as well as hear the tune when they are learning the song. But when they can sing it without your help, change to the conventional beat pattern. See *A Guide for Choristers and Organists in Junior Sunday School*, pages 36, 37, for explanations of the above terms.

The chorus is all some of the younger children will be able to sing. Let them be comfortable in doing what they can. Listening to the more mature children is a wonderful experience for them.

### To the Organist:

Play the song *legato*, about the same tempo as "Praise God

from Whom all Blessings Flow." (*The Children Sing*, No. 24.)

Observe the repeat sign before the chorus. The *fermata* should give you ample time to find the beginning notes again.

There is a rhythm pattern of dotted eighth notes followed by a sixteenth note until you come to the next to last measure. Here you encounter triplets on the first beat, which calls for an accent and three even notes. It is important to play this correctly because "merrily" is a key word in the message of the song. This change of rhythm makes it stand out.

The observance of details in the accompaniment makes a competent accompanist of you so that children and chorister may put their trust in you; but most of all, develop confidence in yourself. —Mary W. Jensen.

## July Sacrament Gems

### SENIOR SUNDAY SCHOOL

"... If ye do always remember me ye shall have my Spirit to be with you."<sup>1</sup>

<sup>1</sup>3 Nephi 18:7.

### JUNIOR SUNDAY SCHOOL

Jesus said: "... My house is the house of prayer ..."<sup>2</sup>

<sup>2</sup>Luke 19:46.

## Organ Music To Accompany July Sacrament Gems

Robert Cundick



# HEAVENLY MESSENGERS PROMISED IN THE LATTER DAYS

by Joseph Fielding Smith, Jr.

**TO THE TEACHER:** On the third quarter 1965 stake conference Sunday, this article should be used as a uniform lesson for Senior Sunday Schools. Teachers may adapt the material and give varying emphases as they see fit in order to meet the needs of their classes.

**Main Concept:** Heavenly messengers visit men on earth today as prophesied by Biblical prophets.

**Commentary:** Scriptures clearly testify of an apostasy from the truth and how long it would last. The 12th and 13th chapters of the book of *Revelation* foretell that the priesthood would be taken away because of the work of Satan and that the Church would cease to exist for a period of over twelve hundred years.

Before the Gospel could be restored it was expedient that God should send heavenly messengers to chosen men on earth to announce His intentions and to make preparations for a "marvelous work and a wonder" to come forth.

A strange notion has persisted through the centuries that the heavens are closed. Deprived of the spirit of discernment and the Gospel of Jesus Christ, it is no wonder that ministers of religious organizations deny that angels appear in our day. Yet the Bible testifies of the appearances of heavenly messengers in latter days—angels who were reserved for the dispensation of the fulness of times or the period of the restitution of all things.

Anciently, heavenly messengers appeared to the prophets of the various dispensations. These prophets received counsel and direction from these witnesses of the Father. Religious teachers of our own time accept the appearances of angels prior to Christ's ascension as recorded in Biblical history.

God is the same today, yesterday, and forever. We have every right to believe that God, in justice, will administer to people in our day by heavenly messengers, also. And so the scriptures testify. We are witnesses to the fulfillment of those promises. The Lord has told us through his prophet Isaiah that He knows the end from the beginning, and nothing shall be done in future unless we are first informed. (*Isaiah* 42:8, 9; 46:9, 10.) His word is fulfilled by the promise of revelation and the appearance of angels.

The restoration of the Gospel was effected by the visitation of heavenly messengers. John the

(For Course 13, lesson of July 18, "Restoration of the Gospel"; of general use to support Family Home Evening lessons; and of general interest.)

Revelator's words were fulfilled by the appearance of angels having the *everlasting* or full Gospel of Jesus Christ.

*And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,*

*Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Revelation 14:6, 7.)*

Further evidence that heavenly messengers would appear after the day of Christ's ascension is shown by the following scripture:

*Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. (Malachi 4:5.)*

When would Elijah come? Before the judgments which precede Christ's second coming.

From the Gospel of *Matthew*, we read:

*And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other. (Matthew 24:31.)*

This gathering of the elect commenced with the restoration of the Gospel. There is further promise that Christ Himself shall yet appear. Concerning His second coming Peter said:

*Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;*

*And he shall send Jesus Christ, which before was preached unto you:*

*Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21.)*

The heavens are never closed when righteousness reigns. Brigham Young said:

"There is a difference of opinion as to getting the word of the Lord; but if you will read and cultivate the Spirit of God, you will understand how it is obtained. The Lord is not everywhere in person; but he has his agents speaking and acting for him. His angels, his messengers, his apostles, and servants are appointed and authorized to act in his name. . . ."<sup>1</sup>

Elder George Q. Cannon has said:

"In the broadest sense, any being who acts as a messenger for our Heavenly Father is an angel, be he

<sup>1</sup>Discourses of Brigham Young, 1961 edition, page 41.

a God, a resurrected man, or the spirit of a just man; and the term is so used in all these senses in the ancient scriptures. In the stricter and more limited sense, an angel is, as the Prophet Joseph states, a resurrected personage, having a body of flesh and bones. But it must be remembered that none of the angels who appeared to men before the death of the Saviour could be of that class, for none of them had been resurrected."<sup>2</sup>

<sup>2</sup>President George Q. Cannon, *Juvenile Instructor*, Vol. 26, pages 53-54.

THE GOSPEL OFFERS . . .

## AN EQUAL OPPORTUNITY FOR SALVATION

by Edgar B. Brossard\*

Near Paris, our elders had been in the area about two months when they met a very prominent and dynamic woman, Madame Legay. It was in a big development (Beauregard Cite) with 15,000 new homes in apartment houses. There are a lot of young families around all large cities now in these new housing developments.

There was a young Catholic family who had a 5-month-old baby. The baby died. It had never been baptized into their church because the father was an officer in the French Army in Algeria and had not been home to take the baby and have him baptized. The priest had not been requested to come and baptize the baby; they were waiting for the father to come home. But the baby died. The family called the priest and asked him if he would come and take charge of the funeral services. The priest said he could not do so because the infant had not been baptized. According to Roman Catholic doctrine, the infant was condemned and could not be saved because he had not been baptized. This upset the family tremendously.

They called on Madame Legay, head social worker of the whole group, and they asked her what

(For Course 9, lesson of July 11, "A Leader Understands Baptism"; for Course 13, lessons of August 1 and 8, "How the Gospel Spreads"; for Course 17, lesson of July 25, "Questions on Baptism"; and of general interest.)

\*Edgar B. Brossard is a former member of the Deseret Sunday School Union General Board. He was released to serve as bishop of the 18th Ward, Ensign Stake (Salt Lake City). He has served as president of the New England Mission and the French Mission. He received his bachelor's degree from Utah State University and his master's and doctorate degrees from the University of Minnesota. He also did graduate work at Cornell University. He was granted an honorary LL.D. from Utah State University and the Abram O. Smoot honor award from Brigham Young University. Brother Brossard's wife, Laura Parkinson Cowley, is the sister of the late Matthew Cowley, of the Council of the Twelve, and Samuel Cowley of FBI fame.

This article was excerpted from a talk given at Brigham Young University, Oct. 4, 1961, entitled, "French Mission Experiences."

### Supplementary Reading:

*Discourses of Wilford Woodruff*, compiled by G. Homer Durham; pages 40-44.

J. Reuben Clark, Jr., *On the Way to Immortality and Eternal Life*, chapter 18.

Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, pages 101, 173; *Church History and Modern Revelation*, Vol. II, Lesson 98, and pages 228-229; *Doctrines of Salvation*, Vol. I, Chapter 11; *The Restoration of All Things*, page 27.

Roy A. Welker, *The Divine Church Restored*, Vol. IV, pages 82-174.

Library File Reference: Restoration of the Gospel.

they were going to do. They had to have someone take charge of the service. Well, Madame Legay had been baptized into the Mormon Church two weeks before; and she said, "Have the Mormon missionaries been around to your home yet?" And the parents said that they had been there, they had listened to them and were very much interested in what they were teaching. Madame Legay said, "Would you like to have me call them and find out if they would conduct the service?"

And they said, "Yes, very well."

So Madame Legay called the missionaries.

This was the first funeral service either missionary had ever held. The elders went home that night and studied the scriptures about infant baptism and the resurrection, and the next day they held a beautiful funeral service. They did the singing, praying, and the preaching; and they led the procession to the cemetery and dedicated the grave.

The doctrine of the Church about infant baptism and the resurrection that these elders explained to them opened a vision to those good people, the like of which they had never before heard. Their faces lighted up. The mother of that child began to smile when this doctrine was taught to her. It was something new—something vital—and wonderful to her. And as a result of that funeral, in three months there were 25 baptisms. The elders went back to the homes, taught and converted families, grandparents, uncles, aunts, and cousins; and now we have acquired property there for a chapel site. In that area, on the western outskirts of Paris, we now have more than a hundred members.

When we were talking about it in a baptismal service sometime later, after the second or third group had been baptized, one of those who had recently been baptized said in his testimony, "I do not know of a more wonderful work that an infant could have done in five months of life than this."

Missionary work is going forward in a wonderful way. This is the true Church of Jesus Christ.

Library File Reference: Missionaries—Mormon.



# Teach Them To Pray

by May C. Hammond\*

*I will praise Thee, O Lord,  
With my whole heart;  
I will shew for all  
Thy marvellous works.  
I will be glad and rejoice  
In thee: I will sing  
Praise to Thy name,  
O thou most High.*

—Psalm 9:1, 2.

We cannot read this beautiful psalm without a lifting up of the spirit in praise and thanksgiving to the Father—the “Most High.”

Is it possible to give children something of this lifting of the spirit in gladness as they talk to God in prayer? This question has often puzzled thoughtful parents and teachers of young children, who are sincere in their efforts to give children the right attitude toward prayer.

Children ask a great many questions. Some are difficult to answer. They ask about birth and death; they ask about God and heaven. Since the beginning of time adults have been puzzled by these same questions and have been trying to find answers. There are still many unanswered questions. One thing is certain, we all need the help and guidance that can be had only through prayer.

The answers we give children should, of course, be in terms they can understand. The answers must be related to their own actual experiences, to something within their own personal knowledge. We teach them that God is our *Heavenly* Father, that we are His children, and that He hears us when we pray. Children need to be guided, one step at a time, to their knowledge of God. Sometimes we defeat our purpose by being too profound or by



Photo by Sherman T. Martin.

trying to give too much knowledge to young children.

We should encourage a questioning attitude and treat with respect children's ideas. They will perhaps want to know if we have seen God. We explain that very few persons have seen Him. But He has revealed himself to prophets and leaders of His church, and we believe what they have told us.

In a beautiful story, *The Little Island*,<sup>1</sup> a fish is trying to explain to a little cat that the island is in reality a part of the mainland. Finally the fish tells the cat that, since he cannot go to the bottom of the sea to find out, he must take the answer on faith.

“What's that,” said the cat, “faith”?

“To believe what I tell you about what you don't know,” said the fish.

There are some things that children, and adults as well, must accept on faith.

Children gain faith in God as they get to know more about Him. If He is a Father, He will be in-

<sup>1</sup>Golden MacDonald, *The Little Island*; Doubleday & Co. Inc., Garden City, N.Y., 1946.

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(For Course 1, lessons of July, August, and September on prayer; for Course 1a, lessons of June and July on prayer; for Course 3, lesson of July 25, “We Are Commanded To Pray”; for general use of Course 25; for use in Family Home Evening lessons on prayer; and of general interest.)

terested in all they do; and they will have a right to ask Him for blessings.

Children should be taught that we do not need to see God to know what He is like. He has filled the world with His wonders. We see the beauty of the sky above us with the sun by day and the moon and stars by night. "The Heavens declare the glory of God; and the firmament sheweth his handiwork." (Psalms 19:1.)

Trees and flowers and birds that sing speak to us of God. We can know him by the blessings He has given us, by "the wonders of His work."

"All I have seen," said Emerson, "teaches me to trust the Creator for all I have not seen."

Young children ask God's blessings on those who are dear to them. Sometimes they make no distinction in blessing *things* that are dear to them. "Bless my little painted chair" is typical of such comments and should be accepted in good faith from a 3-year-old.

Timing is a very significant factor in teaching children to pray as it is in other phases of education. We teach what the child is ready and able to learn.

As children grow older, their prayers may extend to take in people beyond the immediate family:

*Bless other children far and near.  
Keep them safe and free from fear.<sup>2</sup>*

Here is a concept that goes beyond the egocentric prayer of the 3-year-old. Children should ask, in love and trust, for personal needs but should not expect God to answer their prayers at the expense of hurt or harm to someone else. They should learn to trust their Heavenly Father's wisdom in granting their requests.

Children are sometimes filled with anxiety and guilt because of their prayers. The children in the story *Wind Island*<sup>3</sup> were making an amber necklace for their mother's birthday. They needed an extra large piece of amber for the locket, so they prayed for a storm which would wash the needed amber ashore. A storm developed, a very great storm, and the children felt anxiety and guilt when they realized that their father and all the other men of the island were out with the fishing fleet.

<sup>2</sup>Prayer for a Child.

<sup>3</sup>Hedvig Collin, *Wind Island*; Viking Press, New York, N.Y., 1945.

Miguel in the story, *And Now Miguel*,<sup>4</sup> was disturbed in much the same way because he thought God had answered his prayers by having his beloved brother, Gabriel, drafted into the army. Miguel arrived at a more mature point of view concerning prayer and was finally able to say words which in effect meant, "Thy will be done."

Children's prayers should be an individual effort and not a line-by-line following of an adult leader. Adults should talk to children about prayer. Mother or Father should give them a general pattern to follow, and perhaps let them tell what they wish to say in their prayers. They can understand how foolish it would be to expect God to answer two children's prayers, if one prayed for snow and another prayed for a sunny day. God listens to our prayers. He expects us to do all we can to help them come true, but we must trust His judgment as to what is best for us.

There are many lovely poems and little prayers that may be read to promote a calm and reverent attitude and to create a mood for prayer. Five and 6-year-olds are not too young to hear the psalms and songs of praise in their original Bible text.

Jesus Himself gave us the perfect pattern for prayer when He said, "After this manner therefore pray ye" and gave to His followers The Lord's Prayer.

After this manner we should pray and teach our children to do so with sincerity and beauty and simplicity.

<sup>4</sup>Joseph Krumgold, *And Now Miguel*; Thomas Y. Crowell Co., New York, N.Y.

#### Suggested Reading

Elizabeth C. Allstrom (editor), *Songs Along the Way*, illustrated by Mel Silverman; Abingdon Press, Nashville, Tennessee, 1960.

Eleanor Farjeon, *Prayer for Little Things*, illustrated by Elizabeth Orton Jones; Houghton Mifflin Company, Boston, Massachusetts.

Rachel Field, *Prayer for a Child*, illustrated by Elizabeth Orton Jones; MacMillan Company, New York, N.Y.

Emil F. Johnson, *Little Book of Prayers*, illustrated by Maud and Miska Petersham; Viking Press, New York, N.Y., 1941.

Jessie Orton Jones (editor), *Small Rain: Selections from the Bible*, illustrated by Elizabeth Orton Jones; Viking Press, New York, N.Y., 1943.

Mary Alice Jones, *Tell Me about God*, illustrated by Pelagie Doane; Rand, McNally & Company, Chicago, Ill.

Elfrida Vipont, *Bless This Day*, illustrated by Harold Jones; Harcourt Brace & World, Inc., New York, N.Y., 1958.

Library File Reference: Prayer.

*The experiences of Alma and Amulek in the city of Ammonihah are among the greatest examples given in scripture of the power of God exercised through His priesthood. The story is one of the thrilling reading experiences I had as a young man when I first read the Book of Mormon. It made a deep impression upon my mind regarding the effectiveness of the priesthood I held, if I would keep the commandments of God. The importance of the priesthood was stamped upon my soul.*

# POWER OF THE PRIESTHOOD

by Howard S. McDonald\*

Three outstanding principles of the Gospel are taught to us about the Melchizedek Priesthood:

1. It is a power for those who keep the commandments of God.
2. There is a proper time to exercise this power.
3. In exercising the power of the priesthood, we grow in the knowledge of God and the great plan of salvation.

## 1. The Priesthood, A Great Power

Alma, high priest over all the Church, had great faith. He labored much in the spirit, he wrestled with God in mighty prayer that he might bring to repentance those inhabitants who had strayed from the truth. However, he met tremendous opposition through the power of the destroyer, who hardened the hearts of the people. They reviled him and spit upon him, and they cast him out of the city of Ammonihah. As he left the city weighted down with sorrow, an angel of the Lord told him to return. The angel told Alma to rejoice, as he had been faithful to the commandments of God and that he should preach again to the city of Ammonihah and tell the people that if they did not repent the Lord would destroy them.

Alma knew the Lord would be with him. He understood the power of the priesthood he held. On his way back to the city which had rejected him, he met Amulek, whom an angel of the Lord had told to take Alma home and feed him, as he had been fasting for many days. Just how long Alma stayed in the home of Amulek we are not told, but he was there long enough to teach him the Gospel of Jesus Christ, to baptize him, and to take him along as a companion to preach to the people.

In this period of time Amulek also came to real-

(For Course 9, lesson of July 4, "A Leader Has Courage"; for Course 15, lesson of July 13, "Alma and Amulek"; for Course 17, lesson of September 5, "Priesthood—Divine Authority"; for Course 29, lesson of June 13, "Candidates for Godhood"; to support Family Home Evening Lessons Nos. 15, 22, 39; and of general interest.)

\*Howard S. McDonald is president of the Salt Lake Temple. He obtained his B.S. degree from Utah State University and his M.A. and E.D. from the University of California. He and his wife, Ella G., are parents of two children.

ize the power of the priesthood they both held. He and Alma, with the same power that Peter and the apostles in Jerusalem had on the Day of Pentecost, preached repentance to the people of Ammonihah. They were filled with the Holy Ghost. The power of the priesthood they held was so great that they could not be confined in dungeons nor could they be put to death.

In reading this thrilling story, we are impressed with the knowledge of the Gospel that Amulek obtained in such a short period of time. It can only be accounted for by the testimony he had received from the teachings of Alma and an angel of the Lord. His faithfulness to the commandments of God and the power of the priesthood he held gave him courage to stand before a rebellious people.

## 2. Proper Time to Exercise Power of Priesthood

In the early part of their missionary work when they were reviled and scorned and spit upon, Alma and Amulek did not use the power of the priesthood. Not until they were bound and cast into prison did they call upon the power they possessed. This was done that the Lord might show His power in them.

The Lord finally permitted these great men to be bound with strong cords and taken before the chief judge of the land. While they were thus bound, the people took their followers and stoned them, cast women and children into the fire, and burned their records. Then they brought Alma and Amulek that they might witness the destruction of those who were consumed.

When Amulek saw the pain of the women and children, he said to Alma: "... How can we witness this awful scene? Therefore let us stretch forth our hands, and exercise the power of God which is in us, and save them from the flames." (Alma 14:10.)

But Alma, being a more seasoned holder of the priesthood and perhaps a little closer to the promptings of the Spirit of God, said:



*... The Spirit constraineth me that I must not stretch forth mine hand; for behold the Lord receiveth them up unto Himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day. (Alma 14:11.)*

At this point Amulek feared lest they themselves would be burned also, but Alma said: "... Be it according to the will of the Lord. But, behold, our work is not finished; therefore they burn us not." (Alma 14:13.)

Again, when they were confined in prison for many days, the chief judge went before them and smote them, and said: "... If ye have the power of God deliver yourselves from these bands, and then we will believe that the Lord will destroy this people according to your words." It was at this time that Alma and Amulek were filled with the power of God; and they arose and stood on their feet, and Alma cried saying:

*... How long shall we suffer these great afflictions, O Lord? O Lord, give us strength according to our faith which is in Christ, even unto deliverance. And they broke the cords with which they were bound. ... (See Alma 14:24-27.)*

The people fled in fear, and before they reached the doors the prison was torn in twain. This is a great lesson to us today to keep the commandments of God so that when we need to call upon the power of the priesthood we hold, we will not be found wanting. The Lord will sustain us when we do what He says:

*I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (Doctrine and Covenants 82:10.)*

### 3. We Grow in Knowledge

No people on the face of this earth are privileged like the men of The Church of Jesus Christ of Latter-day Saints, who hold the priesthood of God. Far too many men take the assignment and gift lightly.

All through our lives we take upon ourselves covenants. At baptism we covenant with the Lord that

we will from that day forward be responsible for what we do and say.

At confirmation we covenant that we will keep our bodies clean, virtuous, and wholesome, our thoughts clean and our speech becoming a child of God, that we might be worthy of the companionship of the Holy Ghost. At ordination we covenant that we will be active in our quorums and fulfill the assignments which are given us. Each Sunday as we partake of the sacrament we covenant with our Heavenly Father that we are willing to take upon ourselves the name of Jesus Christ, and always remember Him and keep His commandments.

Those who hold the Melchizedek Priesthood should live lives such that they are worthy to go to the temples of God and there receive their own endowments. These endowments are gifts from God, they are priceless. These endowments enable us to have the power and ability to attain the fullest life here and eternal life in the Celestial Kingdom of God.

President David O. McKay, in an address Sept. 25, 1941, said that the endowment ceremony and the teachings of the temple are "the truest philosophy of life ever given to man."

The endowment received in the temple pertains to the higher order of the priesthood. These are three great principles underlying the Gospel ordinances:

1. God is no respecter of persons. (*Acts 10:34.*)
2. A man will be saved only so fast as he gains knowledge of the laws of God.
3. Salvation is obtained by obedience to laws upon which these blessings are predicated.

I plead with every boy and girl to seek and live for these higher blessings which God has in store for the faithful; that we might have more power from on high, that we might have more guidance from on high, and more protection. The Prophet Joseph Smith said that the endowment is highly spiritual and understood only by the spiritually minded and in the temples of our God.

Library File Reference: Priesthood.

# MISSIONARIES ARE BLESSED

by Fred W. Schwendiman\*

Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."  
(Matthew 5:6.)

Jesus was 30 years old and had just gone from His home in Nazareth to the Jordan River where John the Baptist was preaching and baptizing. Jesus asked John to baptize Him, and they went into the water. After Jesus was baptized, He was led by the spirit of God into the wilderness.

Jesus knew the great work God expected Him to do. He spent 40 days thinking about it and fasting and praying in the wilderness. During this time the tempter came to Him. Satan knew Jesus was weak and hungry and said to Him, "If thou be the Son of God, command that these stones be made bread."

Although Jesus was very hungry, He refused. He would not satisfy His own hunger for bread in that manner. He knew His Heavenly Father would provide His needs. To the tempter He said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

After two other temptations the tempter went away because he found Jesus would not weaken. And, angels came from heaven to care for Jesus' needs. He had won a great victory over the devil. Now He was ready to do his Father's work.

You see, even Jesus did hunger and thirst after righteousness. It was more important to him than physical food or drink. We should do as Jesus did if we want success and blessings and happiness.

Now I will tell you about one of the missionaries out in the world.

This young man was past 20 years of age and had been a member of the Church only two years when he arrived as a new missionary in the New Zealand South Mission while I was mission president.

His home was in a country several thousand miles from Salt Lake City. His father and mother were not members of the Church. He had been converted by

two missionaries sent out by the leaders of the Church to his home country. He was not a user of tobacco nor liquor during his life even though most of the young people of his country did use them. He said he always seemed to feel they were not good for the physical body and the spirit of man. His testimony was strong. He said he knew the Gospel was true as soon as the missionaries had given him their testimony and explained the restoration of the Gospel.

When he learned of the Aaronic Priesthood quorums and classes, and of the Sunday School classes with their courses of study of the Gospel, he felt envious of all the young boys and girls of the Church who had had the benefit of this tremendous training.

But, this did not discourage him. He made up his mind positively to study, pray, and work for greater truth and knowledge, and to know how best to be of service.

Here was a young man actually hungry and thirsty for righteousness. It was as clearly evident as one could ever observe hunger and thirst for food and drink in another person. And, he was "filled"—not only with increased spiritual power and knowledge to become one of the finest and most successful missionaries in the mission, but he was blessed as well in all his temporal needs.

Because he believed the Lord always keeps his promises; and because he studied, prayed, and worked, he soon acquired a knowledge of the Gospel and the scriptures. He could present the Gospel with a smiling countenance and a spiritual impact.

Following are some quoted excerpts from letters:

*The last week has really been a joy in my life. Four wonderful people have entered into the covenant of baptism. To watch them grow from a tiny spark to a flame of testimony has been one of the choicest blessings of my life. . . .*

*This week of missionary work has been a week I will never forget. It began with desire—desire to teach and of the investigators to hear and learn; effort—effort that my companion and I could be able to teach; and results—results of testimonies gained and baptisms performed. . . .*

*Today we baptized a fine, intelligent young man who has a lot of friends. Yesterday his parents (who were at first opposed to his learning about the Church) said they would attend the baptismal service. They came with his grandmother and aunt. All of them are nonmembers. In fact, they know very little about the Church. The spirit was in full abundance at the service and his parents and relatives were really touched. They had tears of happiness in their eyes when he was baptized. We know now they also want to learn about the Church. This is truly the work of our Father in heaven.*

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Library File Reference: Missionaries—Mormon.

(For Course 5, lesson of July 11, "Missionaries Are Blessed"; for Course 9, lesson of July 18, "A Leader Is Faithful"; for Course 11, lesson of August 1, "Present Missionary System"; for Course 13, lesson of August 1, "How the Gospel Spreads"; to support Family Home Evening lessons Nos. 15, 16, and of general interest.)

\*Fred W. Schwendiman, president of the Utah Printing Company in Salt Lake City, and a member of the Deseret Sunday School Union General Board, was recently released as president of the New Zealand South Mission. Both he and his wife had previously served as missionaries in New Zealand. He has also served as a bishop for 11 years, as a stake president for 10 years, Chairman of Pioneer Welfare Region, temple ordinance worker and in other Church positions. His wife is the former Lillian Austin. They are the parents of three sons and one daughter and have 17 grandchildren and 2 great-grandchildren.

# IT CAN BE DONE

by Ila May Fisher Maughan\*



Adam was commanded to keep a record of his posterity; and he obeyed, as did his children after him. (See *Moses* 6:5, 46.) From their records preserved for us we may trace the generations from Adam through the second and third dispensations of Enoch and Noah to Shem and on to Abraham. (*Moses* 6:10-25; *Genesis* 11:10-27.)

We are told by Abraham that the records of his fathers were in his own hands, and that he would endeavor to write for the benefit of his posterity. (*Abraham* 1:28, 31.) This he did, as did his children after him. Thus we may read of the many generations from Abraham to Jesus the Christ. (*Matthew* 1:1-16; *Luke* 3:23-28.)

We, too, in this last dispensation are again commanded not only to keep a record of ourselves and our posterity but also to search out and record the identity of our kindred dead. We are further commanded to seal together our chain of descent.

The Prophet Joseph Smith, preaching to the Saints in Nauvoo on Mar. 10, 1844, said: "In the days of Noah, God destroyed the world by a flood; and He has promised to destroy it by fire in the last days: But before it should take place, Elijah should first come and turn the hearts of the fathers to the children, etc."

The Saints of Nauvoo willingly stood on the damp ground in that cold March air to hear their prophet. There was no building large enough to hold the crowd when he spoke.

He continued: "Now comes the point. What is the office and work of Elijah? *It is one of the greatest and most important subjects that God has revealed.* He should send Elijah to seal the children to the fathers, and the fathers to the children . . . without us, they could not be made perfect, nor we without them. . . ."

"I wish you to understand this subject," the prophet said, "for it is important; and if you will

*It was the twelfth letter to the same family that finally brought the necessary data to complete a gap in one family line that had begun to seem utterly hopeless.*

receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers. . . ."<sup>1</sup>

This can be done. We sing: "Fear not, I am with thee, O be not dismayed, for I am thy God and will still give thee aid."<sup>2</sup>

With such aid available, I determined to make a record of the descendants of my great-grandparents. They are long since dead, as are all of their children and practically all of their children's children.

The project would never become easier, and no such complete record existed. One should be made.

When my decision to do so was expressed, a relative exclaimed, "Why, the very idea is preposterous! You do not realize what you would be undertaking!"

A friend said, "Most of that posterity is none of your business. You are only entitled to follow your own parent's progenitors."

Yes, of course, as far as temple ordinance work is concerned, but for the record? I was troubled. A line from a hymn kept haunting me—"And save ourselves with all our dead."<sup>3</sup>

How could it be wrong to make a record of the posterity of one's great-grandparents? I inquired of a genealogical supervisor who said with a wry smile, "Well, you could try."

I did.

We had no overall family organization of the James McDonald—Sarah Ferguson clan of Ireland and Scotland, so the first problem was how best to proceed. A complete record of the posterity of their son, my grandfather, I had compiled over a period of past years. With concentrated effort, a like record could be made of the descendants of Grandpa's brothers and sisters. If collected and arranged in correct order of relationship, such a record would be of infinite value to future generations.

Many records of Scotland have been microfilmed and are available, but when the Southern Rebels bombed and burned the National Archives of Ireland during the Civil War in 1922, almost all documents relating to Ulster Province in ancient times were lost

(Concluded on page 209.)

(For Course 21, lessons of July; and of general interest.)

\*Sister Ila May Fisher Maughan received her B.A. and M.A. degrees from the University of Utah. She taught seminary in Salt Lake City for seven years. She has held various positions in Church auxiliaries. She is a widow, a mother of four children, and a grandmother of 11.

<sup>1</sup>Documentary History of the Church of Jesus Christ of Latter-day Saints, Vol. 6; Deseret News, Salt Lake City, Utah, 1950, pages 251, 252.

<sup>2</sup>"How Firm a Foundation," Hymns—Church of Jesus Christ of Latter-day Saints, No. 66.

<sup>3</sup>"High on the Mountain Top," Hymns, No. 62.



# Communicating With Our Heavenly FATHER

by Ross E. Butler\*

During each of our lives there are certain words that are commonly used which on occasion seem to assume new significance. In my life one of these words is "communication."

As a business executive in an organization that began with only three persons in 1946 and has three thousand employees in 1965, I have come to appreciate the importance of immediate and proper communication between all segments of the operation.

While attending Leadership Week at Brigham Young University in June, 1958, in Dr. Floyd Anderson's class on husband and wife relations, the word "communication" took on new significance to me. It was then I realized how lack of communication brings about misunderstanding, often leading to unhappiness, sometimes to the extent of divorce and ruined lives. Conversely, proper communication brings understanding and the joy and happiness our Heavenly Father intended for us.

As important as communication is between husband and wife, who should be as one, or between parents and children, one can quickly see that proper communication with our Heavenly Father is even more important. We have the priceless knowledge that Heavenly Father is the true Father of our spirits, that He permitted us to come to earth to receive bodies to prepare us for immortality and eternal life.

Here we are given our free agency; but in this plan of salvation our Heavenly Father has provided us with scriptures as given to former prophets, with living prophets to guide us in this day, and with the gift of the Holy Ghost as a personal witness.

Our Lord and Saviour, Jesus Christ, laid down His life that we might live again. He became the mediator whereby we might commune with our Heavenly Father. Even as Jesus taught His apostles to pray, we as parents are charged with the responsibility of teaching our children to pray. To do this we must first teach them true spiritual concepts nec-

essary for proper communication with our Father in heaven.

How blessed are we to have the privilege and responsibility of instilling within the hearts and minds of these precious spirits, loaned to us for a season, true concepts of our Heavenly Father! Our children, so recently come from the presence of our Father, often understand more readily than we realize their true relationship to the Father. They can early be taught to love the Lord and gain a basic understanding of the plan of salvation. Knowing of His love for them, it becomes easy for them to pray.

The Saviour was implicit in His instructions to the Prophet Joseph Smith when he said,

*And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.*

*And they shall also teach their children to pray, and to walk uprightly before the Lord. (Doctrine and Covenants 68:25, 28.)*

It was my blessing to come from a home where Gospel principles were lived and taught by loving parents. This inspired me to incorporate the same into my life. I married a lovely wife, and nine wonderful children have blessed our home. My children early were taught true concepts of the Godhead and realize that each of us is a child of God and able to commune with Him, even as a parent and child should commune.

To this realization it is relatively simple to add the proper language of prayer. First is the approach, "Our Father which art in heaven, Hallowed be thy name," learning to venerate our Father's name. Next is the expression of gratitude for blessings we daily receive. Then there is opportunity to talk over problems and seek His aid. All this is to be done in humility, and in the name of His only begotten son, Jesus Christ.

When trite expressions are used or thoughtless grammatical mistakes are made, we talk these things over in our family home evenings to help us overcome them. Our prayers should always come from

(For Course 3, lesson of July 25, "We Are Commanded to Pray"; for Course 25, lesson of July 4, "Refreshments through Prayer"; and for general use in Family Home Evenings.)

\*Ross E. Butler has served as a bishop and is now in the Nyssa (Oregon) Stake presidency. He is corporate secretary of Ore-Ida Foods, Inc., vice president of the Ore-Ida Council of Boy Scouts of America, and holder of a Silver Beaver award. His wife is the former Margie D. Werry. They are parents of four sons and five daughters.



the heart and never by repetitious memorization.

When my oldest sons became priests, and administered the sacrament, they felt keenly that even though this is a set prayer, they were to say it humbly, with proper expression and feeling, so all could hear. This prayer would then mean more to themselves and all who should participate.

How grateful I am for renewed emphasis on the family home evening and the inspired lessons in the *Family Home Evening Manual*! This can be one of the choice ways in which we as parents may teach our children the language and blessings of prayer.

Library File Reference: Prayer.

#### IT CAN BE DONE (Concluded from page 207.)

in the fire.<sup>4</sup> By government act in 1924, a new Public Records Office was set up in Dublin, but the year previous the Northern government of Ireland had set up its own Public Records Office in Belfast. The great work of rebuilding the Archives has progressed continuously with considerable success.

With some financial aid from a few members of the clan, I had previously had research done in Ireland that miraculously yielded four generations of the progenitors of these great-grandparents. Our rare find of Irish genealogical data applied equally to all of the great-grandparents' posterity, and many were eager to receive the record. But how best to distribute it?

The question was more easily asked than answered. It must needs be published by subscription, but where were the people who should subscribe? Who were the more than 5,000 descendants of these great-grandparents? Where were they?

It was clearly evident that the procedure must be that of moving from the known to the unknown. It must be done by compiling family group sheets of the nine lines of posterity. Of course, it would be difficult, but, "nothing ventured, nothing gained."

Have you ever tried collecting family group sheets? Then you know that more than good intentions are necessary. You also know that a percentage of family members do not have even good intentions toward genealogical work.

Notwithstanding, a complete record of existing generations can be achieved; and generally a complete record is accomplished as far as one's great-

grandparents when dedicated perseverance is exercised for sufficiently long with tact.

It was the twelfth letter to the same family that finally brought the necessary data to complete a gap in one family line that had begun to seem utterly hopeless. In every family there are kindred spirits who will gladly go the second mile to help fill in for negligent ones.

Sometimes it is necessary to resort to Church records or to the bureau of vital statistics. Sometimes a mere name or date pursued diligently will expand into a full record. Sometimes when every stone that seems humanly possible has been turned to no avail, it is necessary to resort to faith and prayer until new inspiration comes.

There is profound satisfaction to be found in a graphic portrayal of family relationships. If we would achieve celestial glory, we must obey the commandment of our dispensation and compile our family records. So doing we exercise "saviorhood." Where could be found a more productive field for development of Christlike qualities than that of genealogical and temple work? Order and system, patience and perseverance, tact and charity—these are virtues they develop. These are stepping stones to eternal life.

**EDITOR'S NOTE:** In connection with the article, "Value of Old County Maps," printed in the January issue of *The Instructor*, page 12, the "Note to the Reader" should state: Old county maps are available for reference use only at the Library of Congress, Map Division, Washington, D.C. Original maps are not available for purchase. The author had photo copies made.

To obtain a copy of a map from this source, it is necessary to go in person, pick out the map or maps desired, and pay a fee for photo copies. Requests are not handled by correspondence.

Library File Reference: Genealogy.

<sup>4</sup>Irish and Scot-Irish Ancestral Research by Margaret Dickson Falley, published in two volumes, 1962. Genealogical Library call number "Ireland 95."

# Titles and Dates of Sunday School Lessons by Courses

## 3rd Quarter, 1965

COURSE OF STUDY—1965	Course No. 1: A Gospel of Love	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing in the Gospel, Part II	Course No. 5: Living Our Religion, Part II	Course No. 7: History of the Church for Children	Course No. 9: Scripture Lessons in Leadership	Course No. 11: History of the Restored Church
APPROXIMATE AGES—1965	Nursery 3	Advanced Nursery 4	Kindergarten 5, 6	Primary 7, 8	9, 10	11, 12	13, 14
Date of Lesson JULY 4	Rest Helps Us To Grow (27)	We Pray at Home (27)	Obedience Is a Law (27)	Indians Are Waiting for the Gospel (26)	Mormon Pioneers upon the Great Plains (25)	A Leader Has Courage (25)	Struggling To Keep Alive (26)
JULY 11	Work and Play Help Make Us Strong (28)	We Pray at Church (28)	Speak the Truth (28)	Missionaries Are Blessed (27)	Water Pioneers (26)	A Leader Understands Baptism (26)	The Railroad Comes to the Rockies (27)
JULY 18	I Put Things Where They Belong at Home (29)	Special Helpers (29)	Honesty Is a Law (29)	The Gift of the Holy Ghost (28)	This Is the Place (27)	A Leader Is Faithful (27)	Early Missionary Efforts (28)
JULY 25	I Can Ask the Blessing on the Food (30)	A Long Journey (30)	We Are Commanded To Pray (30)	Our Church Welfare Program (30)	Activities in the New Zion (28)	A Leader Honors His Parents (28)	Perpetual Emigrating Fund Company (29)
AUGUST 1	I Get Ready for Sunday School (31)	Making New Homes (31)	We Are Commanded To Be Reverent (31)	Heavenly Father And Jesus Christ (31)	Ask, and It Shall Be Given You (29)	A Leader Is Against Evil (31)	Present Missionary System (30)
AUGUST 8	I Think of Jesus (32)	Crops Were Saved (32)	We Keep the Sabbath Day Holy (32)	A Merciful Person Is Willing To Forgive (30)	The Fight against Famine (30)	A Leader Has Righteous Friends (30)	Temples (31)
AUGUST 15	I Put Things Where They Belong at Sunday School (33)	A Beautiful City (33)	The Word of Wisdom (33)	The Pure in Heart Are Honest (33)	Handcart Companies and Stagecoach Days (31)	Review	Temple Work (32)
AUGUST 22	We Talk to Heavenly Father (34)	Pres. David O. McKay (34)	We Pay Tithing (34)	Out of the Abundance of the Heart (34)	Buildings on Temple Square (32)	A Leader Repents (31)	Review
AUGUST 29	We Pray Alone (35)	Prophet Elijah (35)	When We Believe, We Obey (35)	Pure in Heart (35)	Indians, Friend and Foe (33)	A Leader Is on the Lord's Side (32)	A Visit to Temple Square (33)
SEPTEMBER 5	We Pray with Other People (36)	Noah and the Great Rain (36)	Repentance (36)	Am I My Brother's Keeper? (36)	An Army against the Mormons (34)	A Leader Seeks the Kingdom of God (33)	The Tabernacle Organ (34)
SEPTEMBER 12	We Pray at Sunday School (37)	David, the Shepherd Boy (37)	When We Repent (37)	Tolerance (37)	Pioneer Life in Utah (35)	A Leader Produces Good Fruits (34)	Early Drama in the Church (35)
SEPTEMBER 19	We Are Kind to Each Other at Home (38)	David Becomes a Great King (38)	Forgiveness (38)	Great Men Are Peacemakers (38)	What It Means To Be a Pioneer (36)	A Leader Perseveres in Doing Right (35)	The Story of Irrigation (36)
SEPTEMBER 26	We Are Learning To Be a Kind Brother or Sister (39)	Baby Moses Was Protected (39)	The First Presidency (39)	Peace Is a Personal Problem (39)	The Pioneers in Your Family (37)	A Leader Honors His Parents (36)	Importance of Livestock to Pioneers (37)

Numbers in parentheses are manual lesson numbers.



# Titles and Dates of Sunday School Lessons by Courses

3rd Quarter, 1965

Course No. 13: Principles of the Restored Church at Work	Course No. 15: Life in Ancient America	Course No. 17: An Introduction to the Gospel	Course No. 21: Genealogical Research—A Practical Mission <sup>1</sup>	Course No. 23: Teaching the Gospel	Course No. 25: Parent and Child	Course No. 27: Patriarchs of the Old Testament	Course No. 29: A Marvelous Work and a Wonder
15, 16	17, 18	19, 20, 21, 22	Genealogical Training—Adults	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine Adults	Gospel Essentials— Adults
The Kingdom of God (25)	Alma's Mission of Love (26)	Sin (22)	Records of England and Wales (23)	During these weeks initiate and complete plans for the coming Teacher Training Course.	Refreshment through Prayer (24)	Jacob (Continued) (27)	Israel in Latter Days (26)
The Church (26)	Alma and Amulek (27)	Overcoming Sin (23)	Records of England and Wales (Continued) (24)		Parental Obligations (25)	Jacob (Continued) (28)	True Church, A Missionary Church (27)
Restoration of the Gospel (27)	Mission to the Lamanites (28)	Meaning of Baptism (24)	Review		Religion and Life (26)	Jacob (Continued) (29)	A Voice of Warning (28)
The Gospel (28)	Mission to the Zoramites (29)	Questions on Baptism (25)	Records of Scotland and Ireland (25)		Religion and Life (Continued) (27)	Jacob (Continued) (30)	His Many Mansions (29)
How the Gospel Spreads (29)	Helaman (30)	Remission of Sins (26)	Scandinavian Ancestral Research (26)		Healthful Living (28)	Jacob (Continued) (31)	Road to Salvation and Exaltation (30)
How the Gospel Spreads (Continued) (30)	Shiblon (31)	Gift of the Holy Ghost (27)	Scandinavian Ancestral Research (Continued) (27)		Review	Joseph (32)	Whence Cometh Man? (31)
Religion (31)	Corianton (32)	The Sacrament (28)	The Genealogical Association (28)		Physical and Mental Health (29)	Joseph (Continued) (33)	Foreordination (32)
Practical Religion (32)	Review	Review	Genealogical Library and Its Use (29)		Physical Well-being (30)	Joseph (Continued) (34)	Sons and Daughters of God (33)
Temples and Temple Work (33)	Moroni vs. Zarahemnah (33)	The Church— Its Nature and Place (29)	Genealogical Library— Archives (30)		Being Reasonable About Food (31)	Joseph (Continued) (35)	Why Is Man Here? (34)
Temples and Temple Work (Continued) (34)	Moroni vs. Amalickiah (34)	Priesthood— Divine Authority (30)	Review		Naming and Blessing Children (32)	Joseph (Continued) (36)	Marriage and Family Relationships (35)
Genealogy (35)	Moroni vs. Ammoron (35)	Priesthood Organization and Functions (31)	Genealogical Research Department (31)	Introduction to the Course	Baptism (33)	Joseph (Continued) (37)	Review
Joy, the Goal of Life (36)	Political and Religious Disintegration (36)	Organization of the Church (32)	Records in Historical, Public and LDS Libraries (32)		The Sacrament (34)	From Joseph To Moses (38)	Where Is Man Going? (36)
Helps to Safety and Happiness (37)	Nephi (37)	Government in the Church (33)	The Electronic Computer (33)		Sabbath Day Observance (35)	Review (39)	The Millennial Reign (37)

Numbers in parentheses are lesson numbers.

<sup>1</sup>Lessons have been scheduled from the manual and supplement published in 1962.

# Historical Highlights of the OLD TESTAMENT



## THE FALL

(Adam and Eve leave the Garden.)

Moses 4:6-32  
Genesis 3



## ABRAHAM

(Great promises to Abraham and posterity)

Genesis 12:1-3; 22:15-18; 26:1-5; 28:10-14; 35:11;  
49:22-26; 48:17-20  
Abraham 1:18, 19; 2:6-11



## GOSPEL GIVEN TO FIRST FAMILY

Moses 5:1-12; 6:51-68



## BABEL

(Confusion of tongues. Jaredites leave for America.)

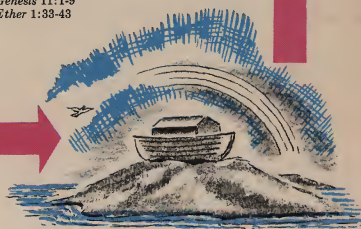
Genesis 11:1-9  
Ether 1:33-43



## ENOCH

(Apostasy necessitates Enoch's call to repentance.)

Moses 5:13, 18-55; 6:16; 26-50



## NOAH

(Wicked destroyed by the flood)

Moses 8:13-30  
Genesis 6, 7, 8



## TWELVE TRIBES OF ISRAEL

(in Egyptian slavery)

Genesis 46:8-27

Exodus 1:1-14



## MOSES

(God gives Israel the Law)

Exodus 19, 20, 21-40



## RULE OF

## JOSHUA

(leads Israel into Promised Land)

Joshua 1-6



## THE JUDGES

## KINGS

(Samuel anoints Saul and rule of kings replaces Judges. Israel united.)

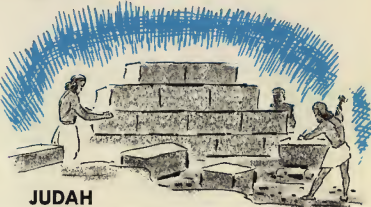
1 Samuel 8:1-22; 10:1



## NORTHERN KINGDOM

(taken captive by Assyria—"Lost Ten Tribes")

11 Kings 17:6-23



## JUDAH

(return from captivity)

Ezra 1 and 2



**JUDAH** (taken captive by Babylon about 120 years later. Lehi's family and Mulek's group leave Jerusalem for America.)

Daniel 1:1-4; Ezekiel 1:1, 2

11 Kings 24:10-16; 25:1-17

11 Chronicles 36:17-20

1 Nephi 1:4; heading to 3 Nephi

Omni 15; Helaman 6:10; 8:21



# Invitation to Greatness

MOSES THE SHEPHERD: *His call was made impressive.*

An old friend phoned me yesterday. He seemed unhappy. "Are you a member of *that* organization?" he began.

Then he explained that he was calling because his superior, one of our community leaders, was perturbed. "They asked my chief to be a member of your committee," he complained. "He told them he could not serve because of other demands."

My friend's voice began to heat up. "They would not take 'No,'" he said. They told him there would be nothing to do. All they wanted was his name, for prestige."

My friend continued: "He accepted. Then came one thing after another. A few weeks later they gave him a 'little assignment.' It turned out to be a full-scale undertaking, a real project. Now, a representative of your organization has called on my chief. The caller advised him that as a member of the committee, it would be appreciated if he would contribute a hundred dollars to the cause."

"The boss is really riled," my friend said bitterly. "Do you blame him?"

How could he be blamed?

He had been caught, as have many of us, by the undertow of what had been presented as an easy assignment. The pattern generally is the same (and too often occurs in the Church):

A well-meaning leader approaches his prospect: "This position will not take much of your time. Won't you come with us? It will really be easy."

The acceptance extracted, little more is said. The leader seems eager to get away before his new enlistee changes his mind.

Then in the weeks that follow demands are heaped on: extra meetings to attend, special assignments, additional reports, and last-minute calls.

When a fugitive shepherd in the Land of Midian was given an assignment by the Lord, he was not told it would be easy. Rather, he was warned of difficulties. After Moses, the shepherd, had been asked to lead Israel from Egypt's bondage, the Lord said: "And I am sure that the king of Egypt will not let you go, no, not by a mighty hand."<sup>1</sup>

But then the Lord assured Moses of His support in this challenging assignment. "And I will stretch out my hand, and smite Egypt with all my wonders . . . and after that he will let you go."<sup>2</sup>

More than that, the Lord placed great importance on the call itself to Moses at Horeb. Even before Moses was given his command, he beheld a burning bush that was not consumed. Then the Lord said: "... Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."<sup>3</sup>

Moses was told, too, of the magnificence of his mission. His fellow Israelites would be led from oppression into a large, smiling land



"flowing with milk and honey." Moses heard also that his challenge would be exciting. The Lord spoke to him beside Sinai, and said: "... When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."<sup>4</sup>

Moses responded, although he felt inadequate. And in the fulfillment of his mission, a fugitive shepherd became one of history's mightiest leaders.

"We ask only busy people to fill positions like this, because we know that busy people are able people." I heard an effective leader say in extending a call recently.

Is it not true that people prefer a challenge, given in a setting of dignity, to a casual call honeyed with assurances of ease?

When Winston Churchill became Britain's prime minister during his country's darkest hour, he did not soothe his people with sweet cadences. Rather, he appealed to his countrymen's pride and honor. He called for "blood, toil, tears and sweat."<sup>5</sup> And when they and he had fulfilled the assignment, men around the world hailed him as the greatest Englishman since Shakespeare.

He had made his call like the Lord's to Moses at Horeb, an invitation to greatness.

—Wendell J. Ashton.

(For Course 7, lesson of June 27, "President Young Guides the Pioneers Westward"; for Course 9, lesson of June 27, "A Leader Serves"; for Course 11, lesson of June 6, "A Test of Loyalty"; for Course 13, lessons of June 6-20, "Service"; for Course 15, lesson of July 4, "Alma's Mission of Love"; for Course 17, lesson of June 27, "Our Acceptance of Jesus Christ"; of general use to Course 27. To support Family Home Evening lessons Nos. 13, 19, 20.)

<sup>1</sup>Ezodus 3:19.

<sup>2</sup>Ezodus 3:20.

<sup>3</sup>Ezodus 3:5.

<sup>4</sup>Ezodus 3:12.

<sup>5</sup>A speech he delivered to the House of Commons, May 13, 1940.  
Library File Reference: Service.